English Translations of

Collection of “Noor ala Al-Darb” Programs

By:
Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,**
Chairman of the Council of Senior Scholars,
and Chairman of Department of Scholarly Research and Ifta'

This English Translations are collected from
http://www.alifta.com
Portal of the General Presidency of Scholarly Research and Ifta'

This is file is volume # 07 of 14

(Part No. 7; Page No. 3)

In the Name of Allah, The Most Gracious, The Most Merciful

(Part No. 7; Page No. 4)

(Part No. 7; Page No. 5)

Chapter on Conditions of Salah

(Part No. 7; Page No. 6)

(Part No. 7; Page No. 7)

Chapter on Conditions of Salah

1- Pointing out the starting and ending time of Salah

Q: To which time after the pronouncement of Adhan (call to Prayer) a Muslim is considered delaying Salah (Prayer)? Kindly, specify the time in hours. May Allah reward you with the best.

A: You have to stick to the calendar of the Ministry of Awqaf, in order to know the starting and ending time of each Salah in hours. As for the timing which the Prophet (peace be upon him) pointed out, the Zhuhr (Noon) Prayer starts from Zawal (midday) and lasts until the shadow of everything becomes equal in length to the thing itself. It is better to offer the Zhuhr Prayer at the beginning of the time except in intense heat;

(Part No. 7; Page No. 8)

in this case it is better to delay Zhuhr Prayer until the heat becomes less. The `Asr (Afternoon) Prayer starts when the shadow of everything becomes equal in length to the thing itself until the sun turns yellow. It is better to perform `Asr Prayer at the start of its time, i.e. when the sun is high, white, and shining. The Maghrib (Sunset) Prayer starts from sunset and lasts until the disappearance of twilight. When twilight disappears the time of the `Isha' (Night) Prayer starts and lasts until midnight. It is not permissible to delay it beyond midnight. The Fajr (Dawn) Prayer starts from the appearance of Al-Fajr-ul-Sadiq (true dawn) and lasts until sunrise; once the sun rises, the time of Fajr Prayer is over. This is the timing of Salah according to the Shari`ah (Islamic law). To know the time in hours, you can check the calendar.

Q: Does the time of Salah end when people finish Salah and come out of the Masjid (mosque)?

A: The time of Salah is set and limited; the Maghrib Prayer ends with the disappearance of red twilight in the west. The `Isha' Prayer ends at midnight; the Fajr Prayer at sunrise; the Zhuhr Prayer lasts until the shadow of everything become equal in length to the thing itself in the afternoon, and the `Asr Prayer lasts until the sun turns yellow. All times have limits; the time of Salah does not come to an end by people leaving the Masjid; rather, it ends when it reaches the limit set by the Prophet (peace be upon him) and by Allah (Glorified and Exalted be He) in His Ever-Glorious Qur'an.

2- Ruling on depending on broadcasted Adhan to know the start time of Salah

Q: Is it valid to start Salah (Prayer) after hearing the Adhan (call to Prayer) on the radio, given that the place where the worshipper stays and that where Salah is broadcasted are in one time zone and the worshipper lives in a distant unpopulated area?

A: Every believer, male and female, is obligated to do their best to know the exact time, and should make use of all available means for this purpose. If they are certain that the time has just started, or they, depending on the means available, think it most likely that the time has started, they can start performing Salah, whether their source of information is the radio or any other source. So if a Muslim living far away hears the Adhan on the radio, and the time zone is the same and the radio is mostly credible, they can start praying.

(Part No. 7; Page No. 10)

But if they are uncertain and there is no high probability that the Adhan is broadcasted on the radio at the due time, they have to rely on other methods, like checking the time or asking experts about Salah times. If it is Zhuhr (Noon) Prayer, one should ask if the sun has just started to decline from its zenith. If it is `Asr (Afternoon) Prayer, one should ask if the shadow of anything is equal to its height at which, Salah time starts. For Maghrib (Sunset) Prayer, one should ask if the sun has set. For `Isha' (Night) Prayer, one should ask if twilight has disappeared, and for Fajr (Dawn) Prayer one should ask if the true dawn has started to appear. Thus, a Muslim should check out and ask trustworthy people to ensure the valid establishment of Salah, based on certain knowledge or proven high probability or signs that the time of Salah has started. Unless its credibility is ensured, the radio alone is not enough, as it may be run by unreliable people. So one can depend on the radio which is famous for its credibility and accuracy or known to broadcast Adhan via a trusty and punctual person whose voice you can recognize when calling for Zhuhr, Maghrib or `Isha`.

Briefly, it is a matter of trust with certainty or high probability that the Adhan is announced at the due time whether via radio or any other medium to ensure a valid establishment of Salah.

3- Ruling on following the Imam in Salah over the radio or TV

Q: Is it permissible to follow the Imam (the one who leads congregational Prayer) over the radio?

(Part No. 7; Page No. 11)

A: No, this is not permissible, unless you are in the Masjid (mosque) and can hear the voice of the Imam. But, if you are at home or at any other place, you could not follow the Imam in Salah (Prayer); rather, you should go to the Masjid and offer Salah with the people. However, if you are at home or at any other place, you should pray individually without following the Imam over the radio.

4- Ruling on depending on the calendar and radio to know time of Salah

Q: What is the ruling on people who depend on the Adhan (call to Prayer) they hear on the radio or the time of Salah (Prayer) listed in the calendar? Would their Salah be accepted? You should bear in mind that they pray at the time of the Adhan on the radio or the calendar. Is this permissible? What should they do concerning the Tarawih (special supererogatory night Prayer in Ramadan)? May Allah reward you with the best.

A: If they are far from any Masjid (mosque), they should seek to know the time in hours or by seeing the beginning of dawn and the setting sun. They should seek the appropriate means that enable them to know the exact time, such as the radio if the timing is not different

(Part No. 7; Page No. 12)

or through accurate calendars, or asking truthful people about the time, so that they could offer Salah with sure knowledge. They should not hasten to offer Salah until it is more likely that the time of Salah is due. However, if they are near Masjids where they can hear the Adhan, they should offer Salah in the Masjids together with their fellow Muslims. If they live far away from Masjids, they should seek to know the right time and offer Salah after it is more likely that the time of Salah is due, either by consulting the calendar, checking the time or being informed by truthful people.

5- Ruling on offering Zhuhr Prayer at the second Adhan of Jumu`ah Prayer by the people who have legal excuses

Q: Someone asks: On Friday, some patients and women perform the Zhuhr (Noon) Prayer after they hear the second Adhan (call to Prayer), although most Khatibs (preachers) deliver the Friday Khutbah (sermon) after the second Adhan is pronounced, about 15-20 minutes before the time of the Zhuhr Prayer is due. I hope Your Eminence will guide people in this respect. May Allah reward you with the best.

A: Women and patients, who offer Salah at home or in hospitals, should not hasten to pray and should make sure that the time of Prayer is due, on Friday or any other day. They can check the Ministry of Awqaf's calendar, particularly with regard to the Jumu`ah (Friday) Prayer, as some Khatibs may start the Khutbah before the time is due, though they should not start the Friday Khutbah or Adhan except after Zawal (midday), according to the opinion of the Jumhur (dominant majority of scholars).

(Part No. 7; Page No. 13)

Most scholars maintain that the Khutbah is only valid after Zawal, so the Khatibs should take into consideration that the Salah should be performed after the Adhan which should be pronounced after the Zawal. Praise be to Allah, clocks are available for people to know the exact time. Therefore, the Adhan should be pronounced after Zawal. The Khutbah should be delivered and Jumu`ah Prayer should be offered after Zawal. A Mu'adhin (caller to Prayer) should put people, particularly the sick and women, into their consideration and avoid what might cause them to fall in contradiction with Allah's Purified Shar` (Law).

Women and sick people should make sure that the time of Prayer is due; they should not offer any Prayers whether the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night), or Fajr (Dawn) Prayers on Friday or any other day, except after being sure that its time has become due. This is obligatory on all Muslims.

6- Ruling on women offering Zhuhr Prayer during Friday Khutbah

Q: What is the ruling on the woman offering the Zhuhr (Noon) Prayer during the Friday Khutbah (sermon) or directly after the Adhan (call to Prayer)?

A: There is nothing wrong with a woman offering the Zhuhr Prayer at home after the Zawal (midday) and after the second Adhan.

7- Ruling on delaying Salah after the early part of its time due to an excuse

Q: I am engaged in work for two agencies. My working day starts at 7:30 a.m. and ends at around four or five p.m. I perform Zhuhr (Noon) Prayer at around one or two or even two thirty p.m. I ask if this Salah is valid and correct, given that it is offered during the time of my second work. I have neither time nor a proper place to perform it at the beginning of its time at my first workplace. As for `Asr (Afternoon) Prayer, I perform it when I get back home. Is it valid to perform it as such?

(Part No. 7; Page No. 15)

A: Your Salah is valid, but you should not be so unmindful lest you miss the due time of Zhuhr Prayer as two thirty is too close to the end of the due time of this Salah. So you ought to pray before the time given in your question as a precaution to preserve your religion and your Salah. Once Salah is due, you should perform it while still at your first workplace, doing your best to find a suitable place to offer Salah at the beginning of its time. This is the best for you.

If you fail to do so, you can perform it at your afternoon workplace or at home, but before its time is over, even if you perform it at the end of its allotted time. It is not permissible at all to delay it until its due time is over. Rather, it must be performed before `Asr Prayer is due. The same precautions should be taken for `Asr Prayer. It should be performed before the sun turns yellow. Muslims should be keen to perform `Asr Prayer before the sun turns yellow regardless of where they are. It is not permissible to delay `Asr Prayer until the sun has turned yellow. Rather, it must be performed while the sun is still vivid white without the least of yellow over any of its circles, whether one is traveling or residing. Priority must be given to the Right of Allah over those of creatures. Salah takes precedence over these acts, so it must be offered on time. While a Muslim is busy with their tasks, they should pick the proper time to offer Salah at its prescribed time, in fulfillment of the Right of Allah that a Muslim should maintain and to stay far away from anything that would result in neglecting this right.

(Part No. 7; Page No. 16)

8- Ruling on delaying Salah until the end of its time without an excuse

Q: A married woman lives in an extended family and delays offering the Zhuhr (Noon) Prayer until 2.30 p.m. When I advise her, she says that her husband's family severely rebuke her for delaying their lunch, even if she apologizes for them that she was praying. Can Your Eminence kindly advise her and her family, may Allah reward you with the best.

A: There is nothing wrong with delaying the Salah (Prayer) until the last moments of its time, but in this way a worshiper misses great reward that can be gained when Salah is performed at its starting time. However, if is necessary to delay Salah, there is nothing wrong in this, provided that it should be offered within its due time. The person in question should be keen to offer the Zhuhr Prayer within its due time before the time of the `Asr (Afternoon) Prayer. The same applies to each Salah; offering Salah at its starting time is the best, and at the middle of its time is better than at the end of its time, though there is nothing wrong if it is offered at the end of its time. If it is difficult to offer Salah at its starting time due to her family responsibilities, she is not to blame for delaying it. But the family should encourage her to offer Salah at the beginning of its time and should thank her for her commitment to Salah.

(Part No. 7; Page No. 17)

Salah does not take much time, and there is no difficulty in offering it, praise be to Allah. It is prescribed for all to keep to, cooperate in, and help her offer it at the beginning of its time, but if she delays it until before the end of its time, there is nothing wrong in this; provided that she does not delay it until its time is over.

9- Ruling on delaying Prayer until the end of its time due to studying one's lessons

Q: Some lectures end at 12:30 pm or 12:15 p.m. while the Zhuhr (Noon) Prayer becomes due at 11:30 p.m.: Are we to blame if we delay the Zhuhr Prayer until we finish our lectures?

A: It is better to offer Prayer at the beginning of its time, but if you delay it a while for some reason, there is nothing wrong with that. What is Haram (prohibited) is to delay it beyond its time, but there is nothing wrong in delaying it beyond the beginning of its time. All praise be due to Allah.

Q: A questioner from Jeddah asks: As a school student, is it permissible for me to delay the Zhuhr Prayer until I come back home,

(Part No. 7; Page No. 18)

bearing in mind that I come home at 1:30 p.m.?

A: There is nothing wrong in this, if you are busy studying and cannot offer Salah (Prayer) at the beginning of its time, for the time of Zhuhr Prayer is long. So if you are to come back home before the end of the time of Zhuhr Prayer, there is nothing wrong in delaying it, though it is better to offer it at the beginning of its time if possible.

Q: We are secondary school students, and our school is about 13 km away from our village. We leave the school at 1:00 p.m. and reach our village at 2:00 p.m. Is it permissible for us to offer the Zhuhr Prayer directly after we reach our village or should we combine it with the `Asr (Afternoon) Prayer?

A: You should offer the Zhuhr Prayer at its due time before leaving, after leaving or on the way and should not delay it until the `Asr Prayer. If you offer it at the beginning of its time before leaving the school, this is better than offering it on the road or after reaching your village. This is because

(Part No. 7; Page No. 19)

offering Salah at the beginning of its time is the best.

10- Ruling on skipping the congregational Salah and delaying it beyond its time without an excuse

Q: A questioner from Libya asks: I know that delaying Salah (Prayer) beyond its time is a grave sin; but some circumstances may compel me to delay Salah beyond its time, such as when I hear the Adhan (call to Prayer) while I am looking after the grazing cattle and I fear that the cattle might destroy our farms or the farms of our neighbors, so I miss the Salah and do not offer it even individually. Sometimes, we miss the Zhuhr (Noon) Prayer when we are at lectures or at work. What is your advice to us?

A: The Mu'min (believer) should be keen to offer Salah at its due time. If you fear that the cattle may destroy the farms, you should start drawing the cattle away from the farms before the time of the Salah to be able to offer it at its due time or in congregation if there is a nearby Masjid (mosque). You should not belittle this matter or miss Salah. You have to fear Allah and seek the means that help you perform Salah on time.

(Part No. 7; Page No. 20)

You should not imitate the hypocrites who overlook Salah. Allah (Exalted be He) says: ﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴾ Every Mu'min should put this matter into consideration. If you are at a lecture, you should interrupt it and offer Salah with Muslims in the Masjid. If you are in a place where there is no nearby Masjid and the attendees of the lecture or symposium will offer Salah at their place after the lecture or symposium is over, there is nothing wrong with this, provided that they offer the Salah within, not after its due time. If there is a Masjid nearby, you are not allowed to delay Salah because of a lecture, symposium, cattle, etc. You should be keen to offer Salah in congregation. You should start driving the cattle away from the farm before the time of Salah becomes due to be able to offer it within its time along with the Muslims. You will be sinful if you neglect this matter.

(Part No. 7; Page No. 21)

11-Ruling on delaying `Asr Prayer and combining it with Maghrib Prayer for the purpose of learning

Q: I am a secondary school student. The school schedule starts at 12:30 p.m. on the first three days of the week and at 08:00 a.m. on the other three days. Therefore, I find difficulty in performing `Asr (Afternoon) Prayer. If I combine it with Zhuhr (Noon) Prayer, I will join the class late and will not be allowed to enter the class. Given that I get back home at 5 p.m., can I perform `Asr Prayer at that time? Or can I combine it with Maghrib (Sunset) Prayer?

A: You are obligated to perform Salah in its due time, even if it happens to be during your school hours. You are not allowed to delay it until its due time is over. So you must perform Zhuhr Prayer at its prescribed time while at school with your good Muslim colleagues if you have any. The same should be done for `Asr Prayer, as you are not allowed to delay it. However, if someone forbids you to pray during school hours, you should perform it after finishing school, if you can still do it in time before the sun turns yellow.

(Part No. 7; Page No. 22)

But if you leave the class after the sun has turned yellow, then you are not allowed to delay Salah; rather, you should perform it in its due time and in such a case you are not bound to obey. You are not obligated to obey your heads or principal in this regard, even if this would result in you leaving the job or the class. You must perform Salah regularly in its due time, even if it will lead to leaving the school. Yet, if you can perform Zhuhr in its due time before joining the class and `Asr Prayer in its due time after leaving it where you shall still have enough time for Salah, you are permitted to do so, but do not delay `Asr until the sun turns yellow. In the same manner, you are not permitted to perform Zhuhr Prayer before its due time, nor to combine the two Salahs as this is not an excuse that allows combining them; that is, you are neither sick nor traveling, but just occupied by a temporary task, namely studying, which does not constitute an excuse for combining Salahs. So each Salah must be performed in its due time and if you cannot do this and you are forbidden to pray, then you have to leave this work (school) to preserve your religion and keep it intact. Allah is the One sought for help!

12- Ruling on combining two Prayers due to studying

Q: I am a university student. I sometimes miss the Zhuhr (Noon) Prayer and its Sunnah (supererogatory) Prayer; is it permissible for me to offer the Zhuhr Prayer along with the `Asr (Afternoon) Prayer without offering the Sunnah Prayer, or should I offer

the Zhuhr Prayer and its Sunnah Prayer together with the `Asr Prayer?

A: It is not permissible for you to combine Prayers. Rather, you should offer the Zhuhr Prayer within its time as you are not allowed to delay it to the time of the `Asr Prayer, for studying is not an excuse. You should offer the Zhuhr Prayer on time and its Sunnah, which is four Rak`ahs (units of Prayer) before and two after it, as the Prophet (peace be upon him) used to do. However, this is a Nafilah (supererogatory) - Faridah (obligatory act) is more important. You should offer the Faridah, i.e. the Zhuhr Prayer in its due time, which is four Rak`ahs on the part of the resident and two on the part of the traveler. If you are a resident, you are not allowed to delay it until the `Asr Prayer, but if you are travelling, it is permissible for you to combine it with the `Asr Prayer. The same applies to the sick people. But study is not an excuse to delay Prayer.

13- Ruling on combining two Prayers in a distance less than that which makes it permissible to shorten Salah

Q: A questioner asks: Our village is about 35 km away from the city, but due to the hard, mountainous and bumpy road and the lack of vehicles, we take

(Part No. 7; Page No. 24)

a long time to reach the village and thus we miss the `Asr (Afternoon) Prayer when we travel at the time of the Zhuhr (Noon) Prayer. Therefore, we are compelled to combine the `Asr Prayer with the Zhuhr Prayer at the time of the earlier one. Is our Salah (Prayer) over this short distance valid in our case?

A: You should not combine these two Prayers; rather, you should offer each one at its due time, even if it is a little bit late. You should offer the Zhuhr Prayer on time even if it is at the end of its time and the same goes for the `Asr Prayer. You are not allowed to combine the two Prayers, for you are not traveling a distance over which it is permissible to shorten Salah.

14- Ruling on combining Prayers because of work

Q: I work in a State department from 8 a.m. to 3 p.m., so that I sometimes offer the Zhuhr (Noon) Prayer together with the `Asr (Afternoon) Prayer. What do you advise me to do?

A: Every Mu'min (believer) should offer Salah (Prayer) at its due time. You should offer the `Asr and Zhuhr Prayers at their due times. It is not permissible to combine two Prayers except for a valid excuse, such as rain, sickness, or travel according to the correct opinion maintained by scholars. If there is a Shar`y (Islamically lawful) excuse, there is nothing wrong with combining them. Otherwise, you should offer each Salah at its due time, including the Zhuhr and `Asr Prayers. Your work is not an excuse to combine two Prayers. You and every Muslim should observe Salah regularly at its due time, because the Prophet (peace be upon him) pointed out to the Ummah (nation based on one creed) the exact time of each Salah; Zhuhr, `Asr, Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) Prayers and said afterwards: ﴿Salah is due between these two times.﴾ Allah (Exalted and Glorified be He) points out the due time of Salah through His Prophet (peace be upon him). Accordingly, the Ummah should obey and adhere to what the Prophet (peace be upon him) pointed out and should only accept a Rukhsah (concession) when is authentically reported from the Prophet (peace be upon him).

15- Ruling on offering `Asr Prayer when the sun is yellow

Q: I woke up when the sun was yellow and offered the `Asr (Afternoon) Prayer; is my Prayer valid?

A: Your Prayer is valid, and you have to repent to Allah (Exalted Be He) because it is not permissible to delay the `Asr Prayer until the sun turns yellow. You have to pray before the sun turns yellow; you should ask your family to awaken you or you can set the alarm to awaken you in time to offer Prayer along with the Muslim congregation. You should not treat this matter lightly; you have to offer the `Asr Prayer and the other Five Obligatory Daily Prayers in the Masjid (mosque) along with the Muslim congregation. It is not allowed for men or women to delay the `Asr Prayer until the sun turns yellow; it is obligatory, particularly upon men, to offer it in congregation in the Masjids.

16- Ruling on school students delaying Salah until its time is over

Q: I am a student and my study begins after the Zhuhr (Noon) Prayer and ends after the Maghrib (Sunset) Prayer; therefore, I miss the `Asr (Afternoon) Prayer which I make up for

(Part No. 7; Page No. 27)

after I return. Is what I do correct, bearing in mind that this happens daily?

A: You are not allowed to do this; you have to offer Salah (Prayer) in time. You have to offer the `Asr Prayer in its time at your place of study. It is not permissible for you to delay it until the Maghrib Prayer or until the sun has turned yellow. You have to offer Salah in time and give up what you do, whether it is work or study.

17- Determining the time of Maghrib Prayer in minutes

Q: Your Eminence, how long is the time of Maghrib (Sunset) Prayer after the Adhan (call to Prayer)) is announced?

A: The time of Maghrib Prayer extends for approximately one hour and a half, starting from sunset until twilight fades. It is one hour and a half, or one hour and twenty-five minutes; however, people calculate it to be one hour and a half to be on the safe side, so that the twilight disappears completely and the time of `Isha' (Night) Prayer becomes due. This requires observing the twilight in the desert in order to be able to determine the time in minutes, but the preponderant view to be on the safe side is that the time of Maghrib Prayer is one hour and a half, starting from sunset until twilight fades.

(Part No. 7; Page No. 28)

18- Starting and ending time of Maghrib Prayer

Q: Some people delay the Maghrib (Sunset) Prayer until the time is almost over. What is your advice to people who delay performing the Prayers, particularly with regard to the Maghrib Prayer? May Allah reward you with the best.

A: The time of the Maghrib Prayer is well-known as pointed out by the Prophet (peace be upon him); it is between sunset until the red twilight fades. This is the time of the Maghrib Prayer; it is quite a long time between sunset until the disappearance of the red twilight. It is better to offer Salah at the very beginning of its due time, as the Prophet (peace be upon him) used to do. People would offer - after the Adhan (call to Prayer) is pronounced - two Rak`ahs (units of Prayer), then he (peace be upon him) would order that the Iqamah (call to start the Prayer) be made. It is only a short time between the Adhan and the Iqamah of the Maghrib Prayer. This is what Muslims do; they offer two-Rak`ahs. The Prophet (peace be upon him) said: (Pray (two supererogatory Rak`ahs) before

(Part No. 7; Page No. 29)

the Maghrib Prayer. Pray (two supererogatory Rak`ahs) before the Maghrib Prayer. Then, on the third time, he said: For whoever wishes to do so.) This indicates that he (peace be upon him) offered two Rak`ahs between the Adhan and the Iqamah. However, it is better not to take a long time but to pronounce the Iqamah after a short time; eight or ten minutes after the Adhan. If you offer the Maghrib Prayer half an hour before the disappearance of twilight, there is no harm on you and your Salah is valid as it is offered within the time of the Maghrib Prayer. However, it is better to offer it in the Masjid (mosque). Sick people and women offer Salah at home. But everyone should offer Salah at its due time, following the example of the Prophet (peace be upon him).

Q: I work on a farm and I offer the Five Obligatory Daily Prayers at their due time, except the Maghrib Prayer. I sometimes miss this Prayer with the congregation because of my work, which I finish just half an hour before the time of the `Isha' (Night) Prayer is due. When I finish the Maghrib Prayer, the `Isha' becomes due. Am I to blame for this? May Allah reward you with the best!

(Part No. 7; Page No. 30)

A: If you are able to find a congregation near you, you should offer the Salah with them. But if you are alone and there is no one you could offer Salah with, there is nothing wrong with offering it individually, though you miss doing what is best. It is better to offer Salah at its starting time, but if you offered it at the end of its time, just before the twilight fades, there is no harm on you, praise be to Allah. If there is a Masjid near you, you should offer the Salah in it with the congregation.

Q: I know that the time of the Maghrib Prayer is between the appearance and the disappearance of twilight; when does it end? If a person offers the Maghrib Prayer ten minutes before the due time of `Isha' Prayer, are they considered to be offering it within its due time?

A: Yes, the act of the Sunnah (supererogatory act of worship following the example of the Prophet) is to offer the Maghrib Prayer at the start of its time which ends with the disappearance of the red twilight which announces the start of the `Isha' Prayer. It is not permissible to delay the Maghrib Prayer until the time of `Isha' Prayer. You should offer it at its due time. However, there is nothing wrong with offering it half an hour or twenty minutes after its due time, but the best is to offer it early. Offering the Maghrib Prayer ten minutes before the `Isha' Prayer is a serious matter, as the time may differ. You should not delay it till the end of its due time. You should seek to offer the Salah

(Part No. 7; Page No. 31)

half an hour or more before the end of the due time to be sure that Salah is offered within its due time. It is better to offer it ten or fifteen minutes after sunset and not to delay it until the end of its time, for the clock may not be accurate and so you offer it after the time is over.

Q: What is the ruling on offering the Maghrib Prayer in congregation ten minutes before the Adhan of the `Isha' Prayer?

A: Salah is valid as long as it is offered before the twilight is over, but you left the best act which is to offer Salah at its starting time. However, if you offered it ten or fifteen minutes before the disappearance of the red twilight, there is no harm on you, but you should follow the Sunnah and offer it as early as possible.

19- The ruling on a traveler offering Salah with Tayammum at the start of time for lack of water

Q: In our line of work, we travel quite often. Once

(Part No. 7; Page No. 32)

the Maghrib (Sunset) Prayer was due, but we could not find water to perform Wudu' (ablution). The nearest town was about forty kilometers away from us till the outlet of the town and another five kilometers after the outlet. Accordingly, we would have arrived forty-five minutes after the due time of the Maghrib Prayer. What should we have done; perform Tayammum (dry ablution with clean earth) and offer Salah or go to the town and perform Wudu' with water which was sure to be available there?

A: It is better to offer Salah at its due time with Tayammum. Allah (Glorified and Exalted be He) says: ﴿and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴾ It was best for you to offer Salah with Tayammum, since the distance to the town was too far; however, if you offered Salah within its due time after performing Wudu' in the town, there is no harm on you. If you could get water from the town before the time of `Isha' (Night) Prayer is due, i.e. before the disappearance of the red twilight, there is nothing wrong with delaying the Maghrib Prayer, but it is better not to take the risk and to offer the Maghrib Prayer with Tayammum, then offer the `Isha' in congregation in the town.

(Part No. 7; Page No. 33)

It is also permissible to combine the Maghrib and `Isha' Prayers, as you are in travel and the distance is forty kilometers. Then when you reach the town, you have the option to offer the `Isha' Prayer as Nafilah (supererogatory act of worship) in congregation with people in the town; as you have offered the Faridah (obligatory act). All praise is due to Allah!

20- Ruling on delaying Maghrib Prayer by those who do not have to offer congregational Salah

Q: Your Eminence Shaykh, when the time of the Maghrib (Sunset) Prayer is due, some useful programs such as your Nur `Ala Al-Darb (Light on the Path) program are being broadcasted. I listen to the program before offering the Salah. Is this correct?

A: There is nothing wrong with listening to a program or Halaqah (learning circle) before offering the Salah, as long as there is a space of time, because the program may be missed while the Salah may not. All praise is due to Allah! Accordingly, it is permissible to delay the Salah a little bit in order to listen to a useful program or sermon. There is no harm in doing so, and the like.

(Part No. 7; Page No. 34)

Ruling on praying `Isha' before Maghrib forgetfully

Q: The questioner says: The Adhan (call to Prayer) of the Maghrib (Sunset) Prayer was proclaimed and I thought that it was the Adhan of the 'Isha' (Night) Prayer. So, I prayed four Rak`ahs (unit of Prayer) with this intention. Later, while I was sitting with my family and children, the Adhan of the 'Isha' Prayer was proclaimed. I was astonished because of that, but they told me that the Adhan of the 'Isha' Prayer was not proclaimed before that time. Should I perform the Maghrib Prayer or not? May Allah grant you success! .

A: The Maghrib Prayer is a three-Rak'ah payer, not a four-Rak'ah prayer. So, if she prayed three Rak'ahs with the intention of performing the Maghrib Prayer then she heard the Adhan and prayed the 'Isha' thinking it was the Adhan of the 'Isha' and she delayed the Maghrib, then she should repeat the 'Isha' only. However, if she did not pray the Maghrib and prayed the 'Isha' before the Maghrib, mistaking the Adhan of the latter for that of the former, and she forgot to pray the Maghrib, then she should pray the Maghrib and repeat the 'Isha' because she did not pray the latter at its due time and prayed it before the Maghrib, even though it should be prayed after it, not before it. If she prayed the Maghrib after sunset, then her prayer is valid but she will have to repeat the 'Isha' because she prayed it before its due time. If the Adhan that she heard was that of Maghrib,

(Part No. 7; Page No. 35)

and she thought it to be that of the 'Isha and prayed with that intention, then she should repeat the 'Isha' for she did not pray it at its due time and her prayer is, thus, invalid. If, however, she did not pray the Maghrib, then she should pray it and pray the 'Isha'. It is wrong for her to pray the Maghrib intending it to be 'Isha', because the Maghrib is a three-Rak'ah prayer not a four-Rak'ah prayer, as long as one is not traveling, and the Muslims know that.

In brief, if this woman performed the Maghrib Prayer at its due time, then all praise be to Allah and she will have to repeat the 'Isha' prayer because she did not pray it at its due time. If she did not pray the Maghrib, rather prayed the 'Isha' at the time of Maghrib, then this is wrong and invalid and she will have to pray the Maghrib first; to make up for that Maghrib Prayer that she missed, then pray the 'Isha' that she prayed but not at its due time.

Ruling on performing Salah before the time written in the calendar

Q 22: The listener asks: I heard someone saying that it is permissible for the Muslim to pray the 'Isha' before the time that is specified in the calendar, is that true? If it is true, then what is the evidence that supports it? May Allah benefit us and you! .

(Part No. 7; Page No. 36)

A: No one is permitted to pray any of the Five Obligatory Daily Prayers before the time specified in the calendar, because this means performing the prayer before its due time. Rather, one has to abide by the times mentioned in the calendar unless he knows for sure that it contradicts the time specified by Shari'ah (Islamic law). If the person is in the desert, for instance, and sees that the dawn has already risen, the true dawn, before the time mentioned in the calendar, or he sees that the sun has already set before the time specified in the calendar, then he should pray and pay no attention to the time in the calendar. However, if he cannot know such a thing, then he has to abide by the time specified in the calendar, which is the product of a committee that worked on it and put it that way to relieve the Muslims and benefit them. Hence, it is obligatory to abide by that all the time except for those who know for sure that the time of the Salah has already become due before the time mentioned in the calendar, as in the example that we mentioned of the person in the desert or on a journey. In this case, he has to depend on what he sees with his own eyes and not on the calendar.

(Part No. 7; Page No. 37)

Ruling on delaying the Adhan of 'Isha' in Ramadan

Q 23: In our country, the Adhan for the 'Isha' (Night) Prayer used to be proclaimed almost at seven o'clock, and that was before Ramadan. In Ramadan, however, the Adhan of 'Isha' is delayed until eleven o'clock. What is the ruling on this ?

A: The Prophet (peace be upon him) clarified the signs that mark the fixed times of Salah. The 'Isha' Prayer is due when the red twilight disappears from the westward and until midnight. Thus, Muslims are permitted to proclaim Adhan for the 'Isha' Prayer at the beginning of that time, which is better, or delay it if they see some benefit in doing so. The Prophet (peace be upon him) encouraged Muslims to delay the 'Isha' saying: ﴾Had it not been difficult for my Ummah (nation based on one creed), I would have commanded them to pray (the 'Isha') at that hour﴿ when he (peace be upon him) delayed it until the first third of the night. Hence, if they see a certain benefit in making the people of that country, or in that Masjid (mosque), delay the 'Isha' Prayer until the end of its time, whether in Ramadan or at any other time, there will be no harm in this. However,

(Part No. 7; Page No. 38)

they should not delay it after that time. It should be performed within that time limit, and they have the choice to perform it at the beginning or the end of its time, particularly the 'Isha' Prayer. As with regards to other prayers, it better to perform them at the beginning of their time. The Adhan should be proclaimed at the beginning of the time, then the Imam (one who leads Congregational Prayer) should wait fifteen or twenty minutes until people gather and then pray. That is better except in the Zhuhr (Noon) Prayer when the weather is extremely hot. In this case, it is permissible to delay it, unless the majority of people in the Masjid or the village believe it is better to perform it at the beginning of its time. It is permissible to delay the 'Isha' until the end of its time in Ramadan or at any other time, that is if they agree on that and see that a benefit in doing so.

Clarifying the end of the time of 'Isha'

Q: The questioner asks: What is the end of the time of 'Isha' ?

A: The end of the time of 'Isha' is midnight and it is impermissible to delay it after midnight. However, if one forgot or was asleep, he should pray when he wakes up, even if it was in the last half of the night. This is supported by the words of the Prophet (peace be upon him) who said: ﴾Whoever forgets a Salah (prayer) or sleeps

(Part No. 7; Page No. 39)

when it its time is due, its Kaffarah (expiation) is to perform it whenever he remembers it﴿ However, it is not permissible to delay it deliberately. The Prophet (peace be upon him) said: ﴾and the time of 'Isha' lasts until midnight﴿ Hence, it is impermissible for the believer, whether male or female, to delay the 'Isha' Prayer until midnight. If there are nine hours at night, for instance, then the half will be four hours and a half and if they are ten, then the half will be the fifth hour after sunset. What is meant is that the 'Isha' Prayer should not be delayed until midnight, however, there is no harm in delaying it until it is almost midnight; and that is permissible for a woman and a sick person. Nevertheless, a man should pray with the people in the Masjid (mosque). It is not permissible for him to pray in his home or delay the prayer. Rather, he has to pray with the people in the Masjid if he is not sick, otherwise, he is excused and may pray in his home whenever he wants before midnight.

(Part No. 7; Page No. 40)

Q: When does the time of the 'Isha' Prayer end ?

A: Midnight is the end of the time of the 'Isha' Prayer. The Prophet (peace be upon him) mentioned that the time of 'Isha' lasts until midnight as stated in the Hadith of `Abdullah ibn `Amr where he said: ﴾The time of 'Isha' lasts until the middle half of the night﴿ The night hours vary. If they are ten, then its half will be over when five hours pass. If they are twelve, then midnight will be over when six hours pass. It is impermissible for the Muslim to delay it until after midnight. Rather, he should pray it before that time and it is obligatory for him to pray in congregation, except for the one who is excused, like a sick person or a woman, who are not permitted to delay it until after midnight.

Q: I learnt from you, our Eminent Shaykh, that the Muslim can also pray the 'Isha' after midnight .

A: If one missed the 'Isha' Prayer, he could pray it after midnight because that would be the time of necessity

(Part No. 7; Page No. 41)

until the break of dawn. This case is similar to that of the one who missed the 'Asr (Afternoon) Prayer until the sun turned yellow. He has to pray it even after that time and he will be held sinful if he did that on purpose. It is impermissible to delay the 'Isha' until after midnight or the 'Asr until after the sun turned yellow. However, if there was some reason for that and the sun turned yellow, he should hasten to pray the 'Asr before sunset and should repent to Allah (Exalted be He) if he did that on purpose. Similarly, if he delayed the 'Isha' Prayer out of forgetfulness until midnight, he should repent and perform it as well after midnight. He should not delay it until dawn. Rather, he should hasten and pray it after midnight and repent to Allah, if he did that intentionally. Nonetheless, if that was out of forgetfulness or because of being asleep, then he is not held accountable for anything.

Q: Does the time of the 'Isha' Prayer end at midnight ?

A: Yes, if it is already midnight, then this means that the time of 'Isha' is over as stated by the Prophet (peace be upon him) and there remains the time of necessity, as in the case when one performs the 'Asr Prayer after the sun has turned yellow. However, one will be held sinful if he delays it deliberately. Yet, if he does so out of forgetfulness, then he will bear no guilt. The time of necessity lasts until the break of dawn. Any time after midnight is included in the time of necessity and it is impermissible to delay the prayer as the Prophet (peace be upon him) said: ❨The time of the 'Isha' (night) Prayer lasts until midnight.❩

25- Ruling on delaying the `Isha' Prayer

Q: What is the ruling on delaying offering the `Isha' (Night) Prayer? Is there a Hadith reported from the Prophet (peace be upon him) with regard to delaying it?

A: Yes, he (peace be upon him) would sometimes offer it late and said: ﴾Had I not thought it hard for my Ummah (nation based on one creed), I would have ordered them to pray (`Isha' prayer) at this time.﴿ He (peace be upon him) liked to delay the `Isha' Prayer a little, for its time lasts until midnight. Therefore, if the people of the village or the congregation of the Masjid (mosque) agree to delay the `Isha' Prayer until the first third of the night before midnight, there is no harm in this; rather, this is better. Otherwise, the Sunnah (action following the example of the Prophet) is to offer the `Isha' Prayer earlier in order not to make it difficult for people, as

(Part No. 7; Page No. 43)

the Prophet (peace be upon him) used to do. He (peace be upon him) would offer it earlier if he saw that people had gathered, and if they were late, he (peace be upon him) would delay it. When he would sometimes delay it, he said: ﴾Had I not thought it hard for my Ummah, I would have ordered them to pray (`Isha' prayer) at this time.﴿ He (peace be upon him) would delay it until the first third of the night and in some Hadiths up until the middle of the night.

In conclusion, the Imam (one who leads congregational Prayer) should not adopt anything that is hard for people; he should pray earlier as they usually do, but if they like and agree to delay it until the first third of the night, before midnight, there is nothing wrong with this, as doing so is better.

26- Ruling on delaying the `Isha' Prayer until after midnight

Q: I heard that it is permissible to delay the `Isha' (Night) Prayer until after midnight; is this right in some cases?

A: No, it is not permissible to delay the `Isha' Prayer until after midnight; the Prophet (peace be upon him) set its time until midnight, not after midnight. He (peace be upon him) said: (The time of the `Isha' Prayer is until midnight.) So it should be offered before midnight.

(Part No. 7; Page No. 44)

Q: Sometimes when I feel very tired, I sleep and offer the `Isha' Prayer after midnight; what is your advice to me? May Allah reward you with the best.

A: You and all Muslims should offer the `Isha' Prayer before midnight. If you are tired, perform it early after the twilight disappears, meaning you can offer it directly after its Adhan (call to Prayer) is pronounced and then go to sleep. Delaying it beyond its time is not permissible either for the sick or the healthy. The `Isha' Prayer should be offered in time, which is until midnight. If the night lasts for ten hours, then the time of the `Isha' Prayer ends after five hours have passed and it is not permissible to delay it beyond the five hours. Similarly, if the night is twelve hours, then the time of the `Isha' Prayer ends six hours after sunset. It is not permissible for men or women to delay the `Isha' Prayer until after midnight, even if they are sick; it should be offered before midnight. The Prophet (peace be upon him) said: (The time of the `Isha' Prayer is until midnight.)

27- The Sunnah regarding delaying `Isha' Prayer on the part of men

Q: What is the ruling on delaying the `Isha' (Night) Prayer, for some people

say that it is better for women to delay offering it?

A: With regard to men, the Sunnah (action following the example of the Prophet) is for the Imam (the one who leads congregational Prayer) to offer the `Isha' Prayer early if he saw men gathered, and to delay it a little bit if they are late, until they gather. This is what the Prophet (peace be upon him) used to do with regard to the `Isha' Prayer; he would offer it earlier if he saw people gathered, and if they were late, he (peace be upon him) would delay it until they come.

As for women, they can offer the `Isha' Prayer at home as they wish after the disappearance of the red twilight and after the Adhan (call to Prayer) of the `Isha' Prayer is pronounced. They can offer it at the beginning or the end of the `Isha' Prayer time which lasts until midnight. They can offer it at any time from the disappearance of the red twilight until midnight. The Adhan marks the beginning of the time of the Prayer. If they offer the `Isha' Prayer directly after the Adhan, they do what is required; and if they delay it a little bit, there is no harm in this, provided that it should be offered before midnight.

Q: A questioner from Ha'il says: I heard some people claim that the `Isha' Prayer is to be delayed until it is 10:00 p.m., only,

as this is the end of its time; is this right?

A: The time of the `Isha' Prayer ends at midnight; the night differs; it is sometimes long and other times short. The `Isha' Prayer should be offered before midnight, for the Messenger of Allah (peace be upon him) set its time until midnight. It is obligatory upon both men and women to offer the `Isha' Prayer before it is midnight; men should offer it in congregation at the Masjid (mosque) and women should offer it at home before midnight.

28- Period of delaying the `Isha' Prayer

Q: Is it better to delay the `Isha' (Night) Prayer, and how long can it be delayed?

A: Yes, it is better, if possible, to delay offering the `Isha' Prayer until the first third of the night and there is nothing wrong with delaying it until before midnight, but it should not be delayed until after that, as the end of the time of the `Isha' Prayer is by midnight. The prophet (peace be upon him) said: ﴾And the time

(Part No. 7; Page No. 47)

of `Isha' is until midnight.﴿ If a person delays offering it until the first third of the night, like the woman who offers it at home or the congregation in a village who delays it without experiencing difficulty, there is no harm in this. When he (peace be upon him) delayed offering the `Isha' Prayer until it was almost midnight and according to some reports until the first third of the night, he pointed out that that is its time and said: ﴾Had I not thought it hard for my Ummah (nation based on one creed),...﴿

In conclusion, if the people of a village, a group of travelers, or the sick and women of family members agree to delay it and found no difficulty in this, it is better to delay it until the first third of the night or shortly before midnight as the Prophet (peace be upon him) said. But if they are a congregation in the Masjid (mosque), it should be offered at the beginning of its time in order not to make it hard for people to stay late. He (peace be upon him) considered it recommendable to delay the `Isha' Prayer, provided that this would not be hard for people; if he saw them gathered, he would offer it early and if they were late, he would delay it. He would always put people into consideration, for they may have needs,

(Part No. 7; Page No. 48)

or guests. The Imam (one who leads Congregational Prayer) of the Masjid should always consider the circumstances of the congregation; if they are gathered, he should offer the `Isha' Prayer early in order not to make it difficult for them, but if the Congregation are late, he should delay offering the `Isha' Pryaer, thinking of the people and following the Sunnah (action following the example of the Prophet) (peace be upon him).

29- Delaying the `Isha' Prayer is better when not going out

Q: Some people say that delaying the `Isha' (Night) Prayer is better; is this correct? May Allah reward you with the best.

A: Yes, it is better to delay the `Isha' Prayer until the first third of the night, if possible. If this is not possible for fear of oversleeping or being occupied later on, a person should not delay it; rather, he should offer it at the beginning of its time. The same applies to men; the Prophet (peace be upon him) used to offer the `Isha' Prayer early if he saw the men had gathered, but if they were late, he would delay it. Once he (peace be upon him) offered it after the first third of the night passed, and said: ﴾This is its time, had I not thought it hard for my Ummah (nation based on one creed).﴿ It is better to take into consideration the circumstances of the male Ma'mums (people being led by an Imam in Prayer);

(Part No. 7; Page No. 49)

if they have gathered, the Imam (one who leads congregational Prayer) should lead them in Prayer, even if it was the beginning of its time, and if they were late, he should delay it. It is better for women and sick persons who are at home, to delay it; unless they fear they may oversleep or get occupied with other matters.

Ruling on delaying 'Isha' for women

Q 30: A sister from Buraydah, the district of Al-Salimiyah, is asking: I heard that it is desirable to delay the 'Isha' (night) Prayer for men. Is that permissible for women too ?

A: Yes, it is Mustahab (desirable) for men and women to delay the 'Isha' Prayer because when the Prophet (peace be upon him) delayed it one night until almost one third of the night, he said: ﴾Indeed, that is its time, only if it had not been difficult for my Ummah﴿ Hence, if it is possible to delay it if there is no difficulty in doing that, and this would be better. If the people of a certain village or a group on a journey, for instance, delayed it until one third of the night because it is easier for them, then this would be permissible, if not better for them. However, it is impermissible to delay it until after midnight because the end of its time is midnight.

(Part No. 7; Page No. 50)

This means that the end of its optional time is midnight as in the Hadith of 'Abdullah ibn 'Umar where the Prophet (peace be upon him) said: ﴾The time of the 'Isha' Prayer is until midnight.﴿ Nevertheless, if delaying it will be difficult for some people, then it is permissible to hasten to perform it. That is why Jabir (may Allah be pleased with him) said: ﴾At the time of the 'Isha' Prayer, whenever the Prophet (peace be upon him) saw them already gathered, he used to hasten to perform it and whenever he saw them slowing down, he used to delay it﴿ Abu Barzah (may Allah be pleased with him) said: ﴾It used to be desirable for the Prophet (peace be upon him) to delay the 'Isha'﴿ To sum up, delaying the 'Isha' Prayer is better if that is possible and involves no difficulty. However, it is impermissible to delay it until after midnight because midnight is the end of its time.

Q: My mother often delays the 'Isha' Prayer until after half past nine. Whenever I discuss this with her, she says that the time of the 'Isha' is long and cannot be missed In sha'a-Allah (if Allah wills). What is the advice of

(Part No. 7; Page No. 51)

your Eminence? May Allah reward you with the best! .

A: There is nothing wrong in delaying the 'Isha' Prayer for women, for those who have a Shari'ah-approved excuse and the sick who cannot attend the congregational prayer. Delaying it to one third of the night or just before midnight is, rather, better because one night the Prophet (peace be upon him) prayed it with his Companions after one third of the night had already passed and then he said: ﴾Indeed, that is its time, only if it had not been difficult for my Ummah﴿ The Prophet (peace be upon him) used to hasten to perform the 'Isha' Prayer if he saw that the people had already gathered. However, he used to delay it whenever he saw them slowing down. Hence, it is better for women and sick people who do not attend the congregational prayer and others who have excuses preventing them from attending the prayer in congregation, to delay the 'Isha' Prayer. Those who pray in the Masjid (mosque) should pray whenever they gather. If the Imam (the one who leads congregational Prayer) delays it waiting for the people to gather, then this will be better because the Prophet (peace be upon him) used to do that. Once they gather, he has to hasten to perform it so as not to make things difficult for people.

The ruling on sleeping between Maghrib and 'Isha'

Q 31: I am a college student and our day there ends after two o'clock.

I always feel exhausted and I try to wait for the 'Asr (Afternoon) Prayer, then the Maghrib (Sunset) Prayer and I sleep after that only to wake up at eleven; at which time I pray the 'Isha' (Night) Prayer. Am I held sinful for delaying the 'Isha' until eleven o'clock ?

A: Sleeping between the Maghrib and 'Isha' is Makruh (reprehensible). The Prophet (peace be upon him) disliked sleeping before the 'Isha', and talking after it. Hence, you should wait until you pray the 'Isha' when the twilight disappears. However, if you delay it and pray it before midnight, then this would be permissible. Its time extends until midnight and the length of the night varies. Therefore, you have to pray the 'Isha' before midnight. Nevertheless, it is Makruh for you to sleep between Maghrib and 'Isha' if you can. It is preferable for you to rest between the 'Asr and the Maghrib because sleeping after Maghrib is Makruh and the Prophet (peace be upon him) disliked sleeping before the 'Isha' prayer and talking after it.

The ruling on delaying the 'Isha' Prayer until midnight

Q 32: The questioner asks: I perform the 'Isha' (Night) Prayer at midnight and I remember my dead mother,

(Part No. 7; Page No. 53)

may Allah be merciful to her, and offer a lot of Du'a' (supplication) for her. I recall her moving throughout the house, hence, I cry my eyes out. I am no longer able to make Du'a' or sleep. Am I considered sinful for this? Does this affect my mother? Please advise, may Allah reward you with the best! .

A: It is obligatory upon you to pray the 'Isha' before midnight. Its time starts from the time when the red twilight disappears from the westward and lasts until midnight. Hence, you must perform it before midnight. As for offering Du'a' for your mother, it is something required of you. The Prophet (peace be upon him) said: (When a person dies, their acts come to an end, but three; recurring charity, or knowledge (from which people benefit), or a pious child who offers Du'a' for them (for the deceased).) "Child" here in this Hadith refers to both the son and the daughter. Both are required to offer Du'a' for their parents who benefit from that Du'a'. You will be rewarded for the Du'a' you make for your mother, however, you should not wail.

(Part No. 7; Page No. 54)

There is nothing wrong in shedding tears, but do not wail or raise your voice when crying. You must be mindful of this. What is permissible is to offer a lot of Du'a' for her, may Allah reward you with the best!

Ruling on women delaying the 'Isha' Prayer until twelve at night

Q 33: Is it permissible for women to pray the 'Isha' (night) Prayer after twelve o'clock at night? Is it disliked to perform it at eleven thirty, for instance ?

A: The time of 'Isha' Prayer extends until midnight. The Prophet (peace be upon him) said: (The time of 'Isha' Prayer extends until midnight.) It is impermissible for women to delay the 'Isha' Prayer until midnight. The length of the night varies, so if there are nine hours of night, for instance, then half of this is four hours and half, according to the time of sunset. If it is twelve hours, according to the time of sunset, then its half will be six hours and a half. After this that, it is not permissible for the sick or women to delay it until midnight. As for men who are not ill, they are to pray with the people in the Masjid (mosque).

(Part No. 7; Page No. 55)

However, if a man prays at home due to illness, he should pray before midnight and the same applies to the woman.

The ruling on delaying Prayer until after midnight because of one's studies .

Q 34: A sister from Saudi Arabia asks: A girl was studying for exams time and when the time of 'Isha' came, she did not pray, although she knew the time limit of the 'Isha' is until twelve o'clock at night. After she finished studying, she prayed . What is the ruling on this? Although she regrets it, is there a kaffarah (expiation) due on her ?

A: She must repent to Allah if she performed it after its due time because its time lasts until midnight. Hence, she must pray the 'Isha' before midnight. If she took that lightly, she should repent and make Istighfar (seeking forgiveness from Allah). However, she has to pray even after midnight and ask forgiveness from Allah and never do this again. The Prophet (peace be upon him) said: ﴾The time of the 'Isha' Prayer is until midnight.﴿ Counting the hours of the night begins from sunset. Thus, it is obligatory

(Part No. 7; Page No. 56)

upon her and others to pray the 'Isha' before midnight. It is permissible to delay it until after the first third of the night before midnight, but not after midnight.

35- Ruling on offering Salah while feeling drowsy

Q: If I woke up feeling drowsy, and found that I did not offer the `Isha' (Night) Prayer, could I offer it?

A: You should offer the Salah and manage this matter. You should wake up before the time of Salah is over. You should exert effort, perform Wudu' (ablution), use Miswak (tooth-cleansing stick) and do anything that would help you resist drowsiness in order to be able to offer the Salah which Allah (Exalted be He) ordained for you. You are not permitted to sleep and say that you are feeling drowsy. You should fight drowsiness and offer the Obligatory Prayer.

36- The critical time for `Isha' Prayer extends until dawn

Q: What is the ruling on offering the `Isha' (Night) Prayer an hour or two before the dawn?

(Part No. 7; Page No. 57)

A: The ending time of `Isha' Prayer is midnight, so it is not permissible to delay it after midnight. The Prophet (peace be upon him) said: (The time of the `Isha' Prayer is until midnight.) You should not delay it until after midnight, if you did, you would be a sinner as it is offered in its critical time which lasts until dawn. Likewise, if you delayed the `Asr Prayer until the sun turned yellow, this is Haram (prohibited), but it is still offered within its time as long as you offered it before sunset. However, it is not permissible to delay the `Asr Prayer until the sun turns yellow or the `Isha' Prayer until midnight.

37- Fajr Prayer

Q: Many people mistakenly think that the Fajr (Dawn) Prayer is different from the Subh Prayer and consider them two sections. Would you please correct this misconception? May Allah reward you with the best!

A: Subh Prayer is the Fajr Prayer. There is no difference between them, and they are not two different Prayers. It consists of two obligatory Rak`ahs (units of Prayer) according to the Ijma` (consensus of scholars), to be offered after dawn and before sunrise. It is better to offer it while it is still dark; before the light of the early morning. Men should offer it in congregation; only the sick who cannot go to the Masjid (mosque)

(Part No. 7; Page No. 58)

and women are permitted to offer it at home before sunrise. It is not permissible to delay it after sunrise, it should be before sunrise. The best is to offer it at the very start of its time, namely during the darkness at the beginning of the dawn. It is known as Fajr Prayer or Subh Prayer. Every Muslim should be keen to observe it at its due time. It is not permissible to delay it until sunrise as some people do who delay it until they wake up to go for work. This is a great sin tantamount to Kufr (disbelief) according to a group of scholars. May Allah save us. Every Muslim should beware of delaying it and should seek to offer it at its due time. It is prescribed to offer before it a two-Rak`ah Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) performed on a regular basis. The Prophet (peace be upon him) used to observe it as narrated by `Aishah (may Allah be pleased with her): (The Prophet (peace be upon him) was never more caring in offering any of the supererogatory dilegent than he was in the two Rak`ahs of Fajr.) He (peace be upon him) said: (The two Rak'ahs performed before the Fajr Prayer are better than this world and what it contains.) You should hold to observing the Sunnah Qabliyyah of the Fajr Prayer which is praying two light Rak`ahs,

(Part No. 7; Page No. 59)

in the first of reciting the Surah (Qur'anic chapter) of Al-Fatihah and then Surah Al-Kafirun: (Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!) In the second you should recite Al-Fatihah and Surah Al-Ikhas: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) This is best, or you may recite the Ayah (Qur'anic verse) of Surah Al-Baqarah that starts with: (Say (O Muslims), "We believe in Allâh) in the first Rak`ah and the Ayah of Surah Al `Imran that starts with: (Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come...,) in the second Rak`ah. This is what the Prophet (peace be upon him) used to do. It is permissible as well to recite anything other than that, but it is preferable to follow the Prophet (peace be upon him) and recite as he did. In the Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) of the Maghrib (Sunset) Prayer, you should recite the same after Al-Fatihah; (Say: (O Muhammad صلى الله عليه وسلم to these

Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴿ in the first Rak`ah and: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ in the second one. You are to recite the same also in the two Rak`ah of Tawaf (circumambulation around the Ka`bah). The Prophet (peace be upon him) used to recite these two Surahs after Al-Fatihah in the Sunnah of the Fajr Prayer, Maghrib Prayer and Tawaf. He would sometimes also recite in the Sunnah of the Fajr Prayer the Ayah of Surah Al-Baqarah:

(Part No. 7; Page No. 60)

﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us"﴿ In the second Rak`ah, one can recite the Ayah of Surah Al `Imran: ﴾Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word...﴿ This is also an act of Sunnah (supererogatory act of worship following the example of the Prophet). There is nothing wrong with reciting something else. Allah (Exalted be He) says: ﴾So, recite you of the Qur'ân as much as may be easy for you.﴿

38- Fajr Prayer is one of the Five Obligatory Daily Prayers

Q: Is the Fajr (Dawn) Prayer Faridah (obligatory act) or Nafilah (supererogatory)? What is its time? Would you please clarify this to me, may Allah reward you with the best!

A: The Fajr Prayer is one of the Five Obligatory Daily Prayers, according to the Ijma` (consensus of scholars). Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should offer the Five Obligatory Daily Prayers: the Fajr Prayer is two Rak`ahs (units of Prayer), the Zhuhr (Noon) Prayer is four Rak`ahs, the `Asr (Afternoon) Prayer is four Rak`ahs, the Maghrib (Sunset) Prayer is three Rak`ahs and the `Isha' (Night) Prayer is four Rak`ahs.

All Muslim Mukallafs, men or women,

(Part No. 7; Page No. 61)

should offer these Five Obligatory Daily Prayers with tranquility and sincerity. You offer the Fajr in two Rak`ahs; in the first of which you recite Al-Fatihah and some Ayahs of the Qur'an, then you perform Ruku` (bowing) with tranquility, saying: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), then you raise your head and stand erect with tranquility, then you perform Sujud (prostration) twice with tranquility, saying: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), you sit between the two Sujud with tranquility, saying: "Rabbi ighfir li, Rabbi ighfir li (O Allah! Forgive me, O Allah! Forgive me). You do the same for the second Rak`ah. Then you sit to recite the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), then you invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) and seek refuge with Allah from the torment of the Fire, punishment in the grave, the trial of life and death and the trial of Al-Masih-ul-Dajjal (Antichrist). Then you say some pieces of Du`a' (supplication), such as: "O Allah! Help me remember You, thank You, and perfect my `Ibadah (worship) for You." Finally, you make Taslim (salutation of peace ending the Prayer), saying As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!) once on your right and once on your left. As for the Zhuhr Prayer, it is four Rak`ahs; in the first two Rak`ahs of which you recite Al-Fatihah and some Ayahs of the Qur'an, then you sit to recite the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) until the two Shahadah (Testimony of Faith: I testify that there is no god but Allah Alone, without partner, and I testify that Muhammad is His Servant and Messenger) and if you continued by invoking Allah's Blessings and Peace upon the Prophet (peace be upon him), this is best. Then you stand erect to perform the third and fourth Rak`ahs. The same is applied to the four Rak`ahs of the `Asr Prayer and the `Isha' Prayer. As for the Maghrib Prayer, it consists of three Rak`ahs, after the second of which you sit for the first Tashahhud and then you stand and offer the third Rak`ah

(Part No. 7; Page No. 62)

and then sit to recite the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) and after invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) and reciting Dhikr (Remembrance of Allah), you perform Taslim. An exception is made for the traveler who shortens the Zhuhr, `Asr and `Isha' Prayers to two Rak`ahs. As for the Fajr Prayer and Maghrib

Prayer, they are the same in travel and in residence; the Fajr Prayer is two Rak`ahs and the Maghrib is three Rak`ahs. Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should learn and comprehend religion, for they are created to worship Allah.

Allah (Glorified and Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ Salah is part of the `Ibadah for which you are created. Accordingly, everyone should seek knowledge from scholars to comprehend religion and be enlightened. The Prophet (peace be upon him) says: ﴾If Allah wants to do good to a person, He makes them comprehend religion.﴿ He (peace be upon him) also said: ﴾Anyone who guides to something good has a reward similar to that of its doer.﴿ He (peace be upon him) also said: ﴾Anyone who

(Part No. 7; Page No. 63)

travels a path seeking knowledge, Allah will make easy for them a path to Jannah (Paradise).﴿ I recommend you to listen to the Glorious Qur'an Radio Station, which broadcasts the Nur `Ala Al-Darb (Light on the Path) program and many useful lectures and symposiums. I advise all Muslim brethren to listen to the Glorious Qur'an Radio Station and benefit from it and ask the scholars about what they do not understand, via telephone or sending messages, regarding matters difficult for them to understand, in order to gain knowledge of religion. May Allah grant us all success!

The End Time of the Fajr Prayer

Q 39: The questioner says: Your Eminence Shaykh, can the Subh Prayer replace the Fajr (Dawn) Prayer because of my work conditions and my inability to wake up for the Fajr Prayer? What is the end time of the Fajr Prayer? What is the end time of the Subh Prayer? May Allah reward you!

A: It is obligatory upon you to pray with the Muslims. If the Adhan (call to Prayer) is pronounced, you should go to the Masjid (mosque) and pray with the Muslims. The end time of the Fajr Prayer is the rising

(Part No. 7; Page No. 64)

of the sun. The sunrise marks the end of the time for the Fajr Prayer. It is impermissible to delay the Prayer until that time, and it is impermissible to leave the congregational prayer with the Muslims. You must pray with the Muslims in the Masjid. Allah (Exalted be He) says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ The Prophet (peace be upon him) said: ﴾"Whoever heard the call (adhaan) and did not respond to it (by joining the congregational prayer in the Masjid), then his prayer is invalid except with an excuse".﴿ It was said to ibn `Abbas : What could the excuse (that is valid under Shari'ah) be? He said: Fear or sickness. A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah, I do not have someone to lead me to the Masjid. Does that make it permissible for me to pray in my home? The Prophet (peace be upon him) said: ﴾Do you hear the call for prayer? The man said: Yes. The Messenger of Allah (peace be upon him) said: Then respond.﴿ It is impermissible to delay the prayer until after the sunrise. This is Kufr (disbelief) and Dalal (deviation from what is right) when it is done on purpose, we ask Allah for safety. The Prophet (peace be upon him) said: ﴾What distinguishes the man (Muslim) from the disbeliever and (from falling into) Shirk (associating others with Allah in His Divinity or worship) is the Salah (prayers).﴿ We ask Allah

(Part No. 7; Page No. 65)

to grant us safety. Among the reasons that help one pray the Fajr Prayer is going to bed early without staying up late at night, setting the alarm before the time of the Adhan or asking his good family members to wake him up. One should utilize the means instead of sleeping just before dawn because this makes him like the person who misses the Fajr Prayer on purpose. Hence, one has to sleep early and set the alarm just before the time of the Adhan or ask his family members to wake him up. One should not take that lightly, rather, he should utilize all the possible means.

40- The ruling on delaying Fajr Prayer

Q: There are some people who observe prayers but delay Fajr (Dawn) Prayer for an hour. Please advise .

A: It is obligatory upon all Muslims to perform Prayers at their due times, whether it is Fajr, Maghrib (Sunset), `Isha' (Night), Zhuhr (Noon) or `Asr (Afternoon). It is not permissible to delay a prayer beyond its prescribed time. As for the Muslim man, he should observe congregational Salah (Prayer) in the mosque, while the Muslim woman may pray at home as it is better for her. Both should not postpone prayers beyond their times. So, Fajr Prayer should be performed before sunrise and Zhuhr should be performed in the afternoon and before the time of `Asr comes.

(Part No. 7; Page No. 66)

`Asr is to be performed at its time before the sun turns yellow, Maghrib should be also performed at its time before the twilight fades, and `Isha' should be performed during its time before midnight. Thus, all Muslims must observe Prayers at their prescribed fixed times. Men should pray in congregation in the mosque not at home. This is because their praying at home is an imitation of the hypocrites who are the enemies of Allah. Allah (Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ Thus, it is not permissible for a Muslim to act like the hypocrites whether by being lazy in offering Prayer or by performing it at home. He must hasten to it and perform it in congregation in the mosque at its due time. Also a woman should offer it at its due time and beware of laziness as it is one of the signs of the hypocrites'. Therefore, it is not permissible to delay Fajr Prayer till sunrise but it should be performed at its fixed time. What some people do of delaying this Prayer till they wake up for work is a great evil. Some scholars ruled that who does so deliberately is a Kafir (disbeliever); we ask Allah to keep us safe and sound.

It is mandatory to guard against such matter by performing it at its prescribed time and in congregation and not to obey Satan. Also one's wife should help him in observing Fajr in time

(Part No. 7; Page No. 67)

whether by waking him or exhorting and reminding him. Also, people may use an alarm to help them wake up for Fajr if there is no one to awaken them. What is meant is that it is obligatory for a Muslim to perform the five prayers at their prescribed fixed times in congregation. This is according to the Hadith of the Prophet (peace be upon him): ﴾Whoever hears the call and does not come [to the mosque], there is no prayer for him, except for one who has an excuse.﴿ It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) even thought of burning down the houses of those who stayed away from prayer in congregation. This is because of the gravity of their sin and by doing so they resemble the hypocrites. Thus, the Mu'min (believer) man should keep away from such matter and fear Allah. Also, a woman should be wary of offending Allah by being keen on fulfilling all her duties such as performing prayers at their due times, etc. In the same way, a man should observe fulfilling what Allah enjoined upon him by offering prayers, giving Zakah (obligatory charity), offering Sawm (Fast), etc. at their prescribed times. All Muslims should abide by what Allah ordained and keep away from What He prohibited. This is because this world is the place of striving, and both man and woman are created for worshiping Allah. Allah (Glorified be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ Humans are not created to eat, drink and manage worldly affairs but they are created to obey

(Part No. 7; Page No. 68)

Allah. All mankind and Jinn are created to worship Allah. Such worship entails obeying His Commands, refraining from His Prohibitions, being sincere towards Him, Glorifying Him and following His Prophet (peace be upon him) seeking what is with Allah and fearing Him (Glorified and Exalted be He). This is what all mankind and jinn must do. May Allah grant us success and guidance!

Q: A questioner asks: Sometimes I perform Fajr Prayer five or ten minutes before sunset. Is my prayer in this case accepted ?

A: Yes, if you perform it before sunset, it is valid. But it is not permissible for you to delay it and you should pray congregation in the mosques, the Houses of Allah (Glorified and Exalted be He). The Prophet (peace be upon him) said: ﴾Whoever hears the call and does not come [to the mosque], there is no prayer for him, except for one who has an excuse.﴿ A blind man came to the Prophet and said, "O Messenger of Allah, I have no one to lead me to the mosque," and he asked the Prophet to grant him a concession allowing him to pray in his house. The Prophet (peace be upon him) asked: ﴾Can you hear the call

(Part No. 7; Page No. 69)

to prayer? The blind man said, "Yes." The Prophet said, "Then answer it."﴿ If there is no concession for a blind man, then it is more appropriate that there should be no concession for one who can see. Thus, a Muslim should wake up before the time of Fajr Prayer to get ready and then pray in congregation at the mosque. If he is late and misses the congregational Salah, then he has to offer it before the sunset. Muslims should guard against such danger, so they should not delay it until the sun has almost risen for they may miss the prayer's due time. Therefore, you should offer Tawbah (repentance to Allah) and feel regret for delaying the prayer and not attending the congregational Salah in the mosque. You should not return to doing this again. You have to strive very hard against your own self till you manage performing in congregation all the prayers: Zhuhr, `Asr, Maghrib, `Isha' and Fajr. A Muslim man should pray with other Muslims in the mosque as it is not permissible to imitate the hypocrites by praying at home. We ask Allah to grant us success!

Waking up just before the Sunrise

Q 41: I sometimes wake up late in the morning, six or seven minutes before the sunrise, and I make Wudu' (ablution). Should I start with the

obligatory prayer or the Sunnah (supererogatory) Salah of the Fajr because I fear if I start with the Sunnah Salah, the sun will rise and I will miss the time of the obligatory Salah?

A: It is obligatory upon you to set the alarm to go off before the time of the Fajr Prayer, or a little while before that, to wake you before the Adhan (call to prayer) and to have time to prepare yourself for the Salah and to join the Muslims in the congregational prayer. It is impermissible for you to miss the congregational Prayer or the time of the Fajr Prayer. This is Haram (prohibited) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and makes you similar to the hypocritical enemies of Allah. Hence, it is the duty of every Muslim to pray the Fajr, and other prayers, in congregation and to seek support from Allah, then use a clock for those who have no one to wake them up, so as to rise before the Adhan. This way one will have time to make Wudu' (ablution) or Ghusl (full ritual bath), if he has a wife, and attend the congregational prayer with the Muslims in the Masjid. That is the duty of the Muslim and he must not delay it or take it lightly. Taking this matter lightly makes one similar to the hypocrites about whom Allah (Exalted be He) said: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ Then, one should head for the Masjid and pray with the other people. If he misses the prayer, he should start with the Sunnah (supererogatory Prayer performed before/after an obligatory Prayer) that is performed on a regular basis.

He should pray two light Rak'ahs (unit of Prayer) of the Sunnah Salah that is performed on a regular basis, then pray the obligatory prayer. The Prophet (peace be upon him) used to pray the former even if he missed the time, for he sometimes overslept in his journeys and woke up after the sunrise. In such cases, he used to order them to announce the Adhan and he used to pray the Sunnah Salah and then pray the Fajr. So, if a believer oversleeps and gets up late, he will have to pray the Sunnah of the Fajr and then the Fajr Prayer even if the sun has already risen. The Sunnah should be prayed before the obligatory Fajr Prayer, even after the sunrise. However, it is absolutely impermissible to wake up late missing, the congregational prayer. Rather, it is a must to utilize all the possible means that helps one wake up early enough to attend the prayer with the Muslims at its due time, whether the Fajr or other prayers. May Allah guide us all!

The Period between the Adhan and Iqamah

Q 42: A questioner from the Arab Republic of Egypt says: We work in a farm where there is no Masjid (mosque). I pray almost half an hour after the Adhan (call to prayer). Is that counted during the due time of the Salah or not? If not, then what is the time specified between the Adhan and the Iqamah (call to start the prayer)?

(Part No. 7; Page No. 72)

A: The matter is open to choice, all praise be to Allah. You have the prayer time calendar and you have to abide by the known sound calendar. You can have the prayer time calendar of Umm Al-Qura at your farm to be able to know the prayer times. If you do not hear the Adhan and there are no Masjids around you, you should have that calendar and you may pray a quarter, third or even half an hour after the time mentioned in the calendar. That is permissible in the Zuhr (noon), 'Asr (afternoon), Maghrib (sunset), 'Isha' (night) and Fajr Prayers. Nonetheless, it is preferable not to delay the Maghrib more than ten or fifteen minutes and to hasten to perform it because the Prophet (peace be upon him) used to do that. To sum up, you should have a copy of the prayer time calendar to know the time of the Salah if the Masjids are far away from you and you do not hear the Adhan.

43- The Ruling on Praying before Adhan

Q: A person prays before Adhan (call to Prayer). What is your advice concerning this matter?

A: If this person knows that the Mu'adhin (caller to Prayer) is late to calling the Adhan and a prayer time has already entered while being ill and unable to go to the mosque, then it is permissible for them to pray before the Adhan. But if

(Part No. 7; Page No. 73)

they pray before it for no reason, it is not permissible and they have to pray after Adhan. So if a person who is exercising good judgment knows for sure that the Mu'adhin is late to calling Adhan and prays before Adhan, there is nothing wrong with this. That is because a Muslim should know the due times of prayer and observe them but should not hasten. Thus, when a person knows the designated times of prayers and the Mu'adhin is late to calling Adhan in their village or mosque, it is permissible for them to pray before Adhan due to them being certain that a prayer's time has already come and because the other Mu'adhins have already called Adhan.

The conclusion is that if a person who is aware of the prescribed fixed times of prayer and knows that the Mu'adhin is late in calling Adhan prays before Adhan due to being ill, then there is no problem in this. The same applies to a woman who knows the due times of prayer. But it is mandatory to be patient and not to be hasty until it becomes clear that a time of prayer has entered or until the Mu'adhin calls Adhan. The reason is that Mu'adhins in general observe Prayer times and call Adhan at the beginning of a prayer time, so there is no need for hastiness and a person should wait until Adhan is called. But if we assume that there is a person in a place where the Mu'adhin is late to calling Adhan and it is known that the prayer's time has come and they pray before Adhan, then there is no blame on them.

Q: If a person prays an obligatory Prayer about ten minutes before its due time because they forgot, is such a prayer waived or does it still remain an obligation that they owe?

(Part No. 7; Page No. 74)

A: If a person offers a Prayer before its designated time, the Prayer is invalid and remains an obligation that they owe. So if they, for example, performed Zhuhr (Noon) Prayer before noon or performed Maghrib (Sunset) Prayer before the sunset or performed Fajr (Dawn) Prayer before dawn, then that prayer is invalid and they have to repeat it for it is the only way to discharge the obligation. It is not permissible at all to pray before the prescribed fixed time of a prayer. Besides, a person becomes a sinner if they do so and they have to perform Tawbah (repentance to Allah). Allah is the One sought for help!

44- The Ruling on Praying during Adhan

Q: A questioner

asks: Is it permissible to perform Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) or an obligatory Prayer during the Adhan (call to Prayer) without waiting for the Mu'adhin (caller to Prayer) to finish it?

A: When the time of a prayer comes, it is permissible to pray even if the Adhan has not been called. So if a person knows that a prayer time has entered like when seeing the sun pass the zenith, or when it sets, or when the Fajr (Dawn) starts, then they should pray even if they have not heard the Adhan. But if they are uncertain, they should not hasten, rather, they should wait to make sure that the Prayer time has entered and until the Mu'adhin calls the Adhan. There is no need for such hastiness.

(Part No. 7; Page No. 75)

So a person should not hasten until they become certain or think it most likely that a prayer time has already come, by clear indications. As for a woman, she can refer to the clocks in her home and should also not hasten until the Mu'adhin calls the Adhan. Besides, she has to wait a while after Adhan to be on the safe side when it comes to her religion. She does not have to pray in congregation with men in the mosque. But as for a man, he has to pray in congregation in the mosque. If he cannot do so because of his illness or due to being physically disabled, he may pray at home. So he should also not hasten until he becomes sure or thinks it most likely that a prayer time has entered, by clear indications.

When one enters the Masjid during the Adhan

Q 45: Your Eminent Shaykh, if one enters the Masjid (mosque) during the Adhan, should he wait until the Adhan is over or should he perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: It is preferable to wait and repeat the words of the Mu'adhin (caller to Prayer), then pray two Rak'ahs (unit of prayer) to join between two acts of the Sunnah. Repeating the words of the Mu'adhin while standing, then after he finishes,

(Part No. 7; Page No. 76)

he prays two Rak'ahs. However, if standing is hard for him, then he may pray the two Rak'ahs only and praise be to Allah!

46- Ruling on praying after the first Adhan of Fajr

Q: A questioner from Yemen says: Is it permissible for a woman to perform the Fajr (Dawn) Prayer after the first Adhan (call to prayer), before the Iqamah (call to start the prayer) and before the second Adhan? I heard that there is no Iqamah for women.

A: It is obligatory upon both men and women not to perform the Fajr Prayer except after the break of Al-Fajr-ul-Sadiq (true dawn) and after the Adhan that announces the time of the Fajr Prayer. As for the first Adhan that occurs at the end of night, it is meant to alert people that the time of Fajr is approaching, however, no obligatory prayer should be performed after it. That first Adhan gives people the chance to perform the Witr (Prayer with an odd number of units), to make Wudu' (ablution) and so on. However, the obligatory Fajr Prayer should not be performed except after the break of Al-Fajr-ul-Sadiq and that applies to both men and women.

(Part No. 7; Page No. 77)

There is neither Adhan nor Iqamah for women. Whenever the dawn breaks and the Mu'adhin (caller to prayer) announces the Adhan, the woman should wait a quarter, third or half an hour and then pray. She should not hasten to pray until some time passes after she hears the Adhan out of caution. She does not have to abide by the Masjid (mosque) or hear the Iqamah because her prayer is independent. She should pray whether she hears the Iqamah or not once she hears the Adhan and after fifteen or twenty minutes out of caution. The same applies to the Zhur (noon), 'Asr (afternoon), Maghrib (sunset) and 'Isha' (night) Prayers.

The Woman's Prayer at Home is Independent

Q 47: Your Eminent Shaykh, some women wait until men come out of the Masjids (mosques) to pray, what is the ruling on that?

A: This has no basis in Shari`ah (Islamic Law). The woman's Prayer is not contingent on men's prayer. The woman prays in her home whenever the time of Salah is due and the Adhan is announced, all praise be to Allah. Men have their own prayer and she has her own prayer in her home that has nothing to do with men.

Q: The questioner says: When the Adhan is announced, is it permissible for a woman to pray or

(Part No. 7; Page No. 78)

should she wait some time until the Iqamah is announced and then pray on her own?

A: A woman is in no way dependent on men when it comes to Salah. Whenever the time of the Salah is due, she should pray, whether it is before or after the men's prayer. She has nothing to do with the Iqamah that announces the beginning of Salah in the Masjids. Rather, she should pray only a little while after the Adhan without hastening to pray right after hearing the Adhan which could be announced a bit earlier. It is preferable for her to wait a little, out of caution, and then pray.

Q: Is it permissible for a woman who prays in her home to pray before people start praying in the Masjid? I pray before the Iqamah because most of the time I miss the Fajr Prayer. The reason behind that is that I wake up when I hear the Adhan, however, I often fall asleep once again and wake up after the time of the Prayer has already passed because I wait for a long time until the Imam (the one who leads congregational Prayer) announces the Iqamah. I preferred to seek your advice to act upon it, may Allah reward you with the best?

A: You have to pray whenever the time of Salah is due and you do not have to wait for the Imam.

(Part No. 7; Page No. 79)

This has no basis in Shari'ah. The woman's prayer is independent. She can pray before or after the Imam and has nothing to do with him, and all praise is due to Allah.

48- Ruling on delaying Salah after Adhan

Q: What is the ruling on delaying an obligatory Salah (Prayer) a few minutes after hearing the Adhan (call to Prayer) without a strong excuse?

A: It is Sunnah (action following the example of the Prophet) to delay a Salah a little after the Adhan and not to hasten to pray just after it. That is because the Adhan may be pronounced earlier than the due time of a Salah. So to be on the safe side, a Salah should be performed a few minutes after Adhan, for example, fifteen, twenty or thirteen minutes; all this is permissible. But for Maghrib (Sunset) Prayer, it is better to hasten to offer it more than any other Salah, because its designated time is shorter than that of the other Salahs; thus, it is preferable to hasten to offer it just like the Prophet (peace be upon him) used to do. So if a person offers it ten or eight minutes after the Adhan, that is good. If they delay it fifteen or twenty minutes after the Adhan, there is nothing wrong with this. What is meant is that is there is nothing wrong in offering Salah at the beginning, middle, or end of its due time. But it is better to offer a Salah at the beginning of its time. If it is intensely

(Part No. 7; Page No. 80)

hot at noon, then it is better to delay Zhuhr (Noon) Prayer until it cools down a little. Also, it is preferable to delay `Isha' (Night) Prayer until one-third of the night is passed, but if people gather in the Masjid (mosque) to pray in congregation, then the Sunnah is to hasten to perform it with them and not to cause them to wait longer. It is better for women and those who are sick to delay `Isha' Prayer for some time. But, if their interests dictate hastening to perform it, as they are in need to sleep early at the beginning of the night, then they have to do so.

The conclusion is that it is Mustahab (desirable) to delay `Isha' Prayer until one-third of the night is passed or so for this is better except when this would cause harm to somebody. As for performing `Isha' Prayer in congregation, it is Mustahab for the Imam (the one who leads congregational Prayer) to delay it if people do not gather. So, if they gather, he has to hasten to perform it, just like the Prophet (peace be upon him) used to do. When he (peace be upon him) saw that people had already gathered, he would pray it earlier, and if he saw that they were slow, he would delay it. The same applies to Zhuhr Prayer in the case of intense heat; when there was intense heat, the Prophet (peace be upon him) used to delay Zhuhr until it cooled down a little and he ordered them to do so. This is the Sunnah.

Q: Is it true that a Salah should be performed half an hour after the Adhan?

A: This is not true. Whenever a Salah becomes due, it is permissible to offer it even after a few minutes

(Part No. 7; Page No. 81)

after making sure that the time of the Salah has began. So, when the sun passes the zenith (i.e. passes the highest part of the sky and starts to descend towards the west), Zuhr Prayer may be performed. The same applies to `Asr (Afternoon) Prayer when the shadow of everything is equal in length to the object itself in the afternoon, to Maghrib Prayer when the sun sets, to `Isha' Prayer when the red twilight disappears westwards from the sky and to Fajr (Dawn) Prayer when dawn comes up. There is no evidence that it is permissible to wait for a specific time like thirty, twenty or fifteen minutes after the Adhan. But if a person waits for a short amount of time to make sure that the Salah's time has come or if the Imam does not hasten to pray till the people gather and thus, he delays it fifteen or twenty minutes, this is Mashru` (Islamically permissible), so that people do not miss the congregational Salah.

The Prophet (peace be upon him) used to wait a short time after the Adhan and not to hasten to pray. The Sunnah is to follow the example of Prophet (peace be upon him) in doing so and in all other matters. A woman should not hasten to pray until she is certain that the Salah's time has started. This is because some Mu'adhins (caller to Prayer) would give the Adhan a little earlier than the Salah's time as they would lack the required accuracy regarding time, like if their clocks are fast. Therefore, delaying offering a Salah fifteen or twenty minutes after the Adhan is safer for a woman and for a man who prays individually because of being ill. The same applies to the Imam who waits for people to gather in the Masjid, so that they can catch up with the congregational Salah. The reason is that many people do not prepare themselves to offer a Salah until the Adhan is pronounced and then they do Wudu' (ablution) and come to the Masjid. That is why a Mu'min (believer) should not be hasty and likewise those who pray individually at home

because of being ill. In the same way, a woman should not hasten to pray until she is sure that the Salah's time has come to be on the safe side regarding this matter.

49- Ruling on delaying Salah to watch religious programs

Q: There is a program that I like to watch but it is televised at the time of a Salah (Prayer). May I watch it, bearing in mind that it is a religious program, or should I perform the Salah first? May Allah reward you with the best.

A: You have to pray in congregation first. But if you are sick or on a journey, you may delay a Salah a little to benefit from this religious program and there is nothing wrong with this. But if watching this program results in missing congregational Salah (Prayer), then it is not permissible to do so and you have to perform the Prayer in congregation.

50- Ruling on delaying Salah because of housework

Q: Is delaying Salah (Prayer) one or two hours after the Adhan (call to Prayer) because of housework such as washing, cooking, etc. Haram (prohibited) or permissible?

(Part No. 7; Page No. 83)

A: There is nothing wrong in performing a Salah at the beginning, middle, or end of its due time. But if it is possible to offer it at the beginning of its time, this will be better. This applies to all Salahs except for the `Isha' (Night) Prayer, for it is better to delay it until one-third of the night passes, if it is possible and causes no harm. Also, when it is intensely hot in summer, it is better to delay the Zhuhr (Noon) Prayer a little bit until it cools down. With the exception of the `Isha' and Zhuhr Prayers, it is better to hasten to offer Salah at the beginning of its time. If there is a need to delay a Salah because of chores and taking care of one's children, there is nothing wrong in this. But this is on the condition that one should take care not to delay a Salah until the time of the next Salah, as it is essential to offer it within its designated time. If it is necessary to delay it until the middle or the end of its time, there is no problem. But it is preferable to perform a Salah fifteen or twenty minutes after its time enters, except for the Zhuhr Prayer when it is intensely hot and the `Isha' Prayer which is best delayed until Ma'mums (people being led by an Imam in Prayer) gather in the Masjid (mosque). If they gather, then it is better to perform it early. As for the sick or women, it is better for them to delay `Isha' Prayer; unless there is a need to perform it promptly. It is better for everyone in general to delay the Zhuhr Prayer when there is intense heat until it cools down. This is based one the Prophet's (peace be upon him) statement: ﴾When it is intensely hot, then wait until it cools down

(Part No. 7; Page No. 84)

before you pray, for intense heat is from the breeze of Hell.﴿ This is what the Prophet (peace be upon him) advised and used to do while in residence or on a journey. Thus, it is best to delay the Zhuhr Prayer until the half of its time passes, that is, until the sun cools down a bit.

Ruling on Announcing Iqamah without Adhan

Q 51: Is it permissible to announce Iqamah alone without the Adhan when the time of Salah is about to come to an end?

A: If some other Mu'adhin (caller to prayer) in the country has already announced the Adhan, then this will be permissible. However, if he is the only one, then he has to announce the Adhan so that people would know that the time of Salah is due.

52- The ruling on preventing workers from performing Prayers and other Islamic obligations

Q: A questioner mentions that he works at company where there is no time allotted for Salah (Prayer), and he asks for advice in this regard. He says that the person in charge of

(Part No. 7; Page No. 85)

the company objects whenever he wants to pray .

A: Salah is obligatory and there should be an exception made for it at work. If the person who in charge of the company objects to this, he should not be obeyed. The Prophet (peace be upon him) said: (No one is to be obeyed except in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).) He also said: (There is no submission in matters involving Allah's disobedience) Thus, when the time for Prayer is due while at work, it is obligatory upon you and your Muslim work-mates to offer the Prayer at its due time whether it is Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer or Fajr (Dawn) Prayer. You must pray in congregation when time for Prayer comes in, then you should resume your work. If an official objects to this, you should refer such matter to his supervisor. You should inform him that Salah is obligatory and it is not permissible to refrain from praying because of this official's order or the like. Also, there is no problem in not performing Salah at the beginning of its time if there is a need to delay it. If you perform it in the middle of its time, there is nothing

(Part No. 7; Page No. 86)

wrong in this.

53- Ruling on offering Salah before its due time

Q: I heard it mentioned that the Prophet (peace be upon him) offered a Salah (Prayer) before its time because he was in a battle. Was it authentically reported that the Prophet did so?

A: Combining two Salahs while being on a journey is permissible when necessary. It is also permissible to do so at war, if needed. But to offer Salah before its time, this is not permissible at all. However, if a person delays it, there is nothing wrong in this, as doing so is permissible. Thus, it is not permissible to perform Zhuhr (Noon) Prayer or Maghrib (Sunset) Prayer before their times, but it is permissible to delay Maghrib Prayer until `Isha' (Night) Prayer time and delay Zhuhr Prayer until `Asr (Afternoon) Prayer time when necessary, as during travel or during battle. Also it is permissible to delay a Salah beyond its time if there is an urgent need to do so. It was authentically reported that the Prophet (peace be upon him) delayed `Asr Prayer until after Maghrib Prayer on the day of the Battle of Al-Ahzab. He had to do so because of being engaged in the battle against the Mushriks (ones who associate others with Allah in His Divinity or worship). Thus, if a person is forced to delay a Salah beyond its time, this is permissible. They should not perform it before its time, but they may delay it when necessary as in the heat of battle. Also it is permissible

(Part No. 7; Page No. 87)

to pray in the manner the Prophet observed in time of fear. He (peace be upon him) divided the army into two groups, one which would pray with him and another which would face the enemy to repel their attacks. Thus in a state of fear, a person may pray in the same way the Prophet did. He would lead the first group while offering two Rak`ahs (units of Prayer) as shortening the Prayer in case of travel. Then that group would stand guard and the second group would come and pray on their own. Also, he would lead the first group in one Rak`ah then they would complete the Salah on their own and again stand guard. Then he would lead the second group in the remaining Rak`ah and they would make up for the first Rak`ah individually. Then they would return and sit behind him and he would lead them in Taslim (salutation of peace ending the Prayer). This all was done by the Prophet (peace be upon him).

The Prophet also prayed in another manner. He led the first group in two Rak`ahs and then they stood guard. The second group came and he led them in another two Rak`ahs. The last two Rak`ahs are considered Nafilah (supererogatory act of worship). This all was done by the Prophet (peace be upon him).

There were other ways the Prophet used to observe in the state of fear. If the enemy was in the direction of the Qiblah (Ka`bah-direction faced in Prayer), then he would arrange them into two rows and lead all of them in Salah. When he would prostrate, the first row alone would prostrate with him and the second row would remain standing, keeping guard. When the first row would stand, the back row would prostrate. This was also done by the Prophet (peace be upon him). There are different degrees of danger, so if anyone has to perform a Salah and delays it beyond its time, there is nothing wrong in this because the Prophet (peace be upon him) did so

(Part No. 7; Page No. 88)

on the Day of Al-Ahzab, and so did the Sahabah (Companions of the Prophet) when fighting against the Persians. Anas (may Allah be pleased with him) mentioned that Muslims confronted the Persians while conquering Tastur, and they managed to overtake it at dawn during the time of Fajr (Dawn) Prayer. Thus, they were completely distracted from offering Fajr. This was because some had to guard the wall; some had to guard the gates, while others had to fight the enemy. Because of the fighting and siege, Muslims were not able to perform Fajr Prayer. They delayed it until before noon. Anas (may Allah be pleased with him) said: "I would not like to be given such and such (pleasures of this world) instead", meaning that offering the Fajr Prayer on time is more important than anything else in the world and that they delayed it only because of a Shar`y (Islamically lawful) matter and an urgent need. Thus, there is nothing wrong in doing so, according to the correct scholarly opinion.

54- Ruling on combining Prayers because of being absorbed in buying and selling

Q: When I travel, I leave home in the morning and return some time after `Isha' (Night) Prayer. So before leaving, I perform Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer in shortened from, combining all of them. Is this correct or not? Also, if I go to the market before `Asr Prayer and return home after `Isha' Prayer, should I offer `Asr and Maghrib Prayers before leaving home because the market is only open for a limited time?

(Part No. 7; Page No. 89)

A: It is not permissible for you to shorten or combine Prayers and you have to offer them in full. What you have done is totally wrong. You must perform Prayer at its due time and pray Zhuhr as four Rak`ahs (units of Prayer), `Asr as four Rak`ahs, Maghrib as three Rak`ahs and `Isha' as four Rak`ahs. If the time for Prayer becomes due while you are at the market, you must offer the Prayer at its time there. All praise be to Allah.

As for your combining two Prayers, this is a great wrong. It is not permissible for you to do so because of going to the market, or buying and selling. If you intend to go to the market at midday after the Adhan (call to Prayer) of Zhuhr Prayer, you have to offer Zhuhr Prayer before leaving. You must also offer only `Asr Prayer at home if you will go to the market in the afternoon. If the time for Maghrib Prayer comes in while you are at the market, you may go back home and pray there. If there is a need to stay at the market, then you may pray and wait until `Isha' and also pray it there. If you combine these two Prayers, you commit a grave sin and you have to repeat them. Also, if you offer `Asr, Zhuhr, Maghrib or `Isha' Prayers before their designated times, then you have to repeat them and offer Tawbah (repentance to Allah) for this is a great evil; we ask Allah to keep us safe and sound.

55- The ruling on delaying Salah beyond its due time and continuing to do so

Q: What is the ruling on delaying an obligatory Salah (Prayer) until its time ends and on persisting in

(Part No. 7; Page No. 90)

doing so ?

A: This is evil and Haram (prohibited) and it is not permissible to commit such an act. A Muslim should offer Salah at its designated time. This is obligatory according to the Allah's (Glorified be He) Saying: ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ This asserts that it is obligatory to perform Salah at its prescribed fixed time. Thus, it is mandatory for the Mu'min (believer) to offer it at its due time. It is not permissible to delay it beyond its time; and this applies to men and women. So, they have to perform Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer and Fajr (Dawn) Prayer at their designated times. No one is permitted to delay Fajr until after sunrise or to delay Maghrib until the twilight disappears. Also, no one is permitted to delay Zhuhr until the time for `Asr or delay `Asr until the sun turns yellow. None of this is permissible and whoever does so has to do Tawbah (repentance to Allah) and turn back to Allah (Glorified and Exalted be He). Some scholars said that whoever does so becomes Kafir (disbeliever); because of delaying a Prayer beyond its prescribed fixed time.

The conclusion is that delaying Salah beyond its fixed time is a great evil that should be avoided. A Mu'min (a believer man)

(Part No. 7; Page No. 91)

and Mu'minah (a believer woman) should make every effort to observe Salah at its due time and this is obligatory.

56- The ruling on Tayammum for Salah when fearing the time for Salah will end

Q: Is there any sin on a person who does not perform Wudu' (ablution) because of fearing that the time for Salah (prayer) will end or should he perform Wudu' ?

A: This matter is subject to further discussion. If sleep overcomes a person and thus, he misses Salah and then wakes up, he has to perform Wudu' even if the time for Salah ends. The same applies for the person who forgets Salah and then remembers it. The time of Salah for such a person is the time when they wake up or remember. The Prophet (peace be upon him) said: (Whoever sleeps and misses a prayer or forgets it, let him offer it as soon as he remembers, for there is no expiation for it other than that.) But if this person is negligent about Salah and is not asleep or forgetful, then it is obligatory on them to perform Salah at its due time even with Tayammum (dry ablution with clean earth) if the time becomes too short. It is not permissible for them to delay Salah because by doing this they are wrongdoers and aggressors. So, they should hasten to offer Salah before its time ends even with Tayammum. We ask Allah to grant us safety!

(Part No. 7; Page No. 92)

57- The ruling on delaying Salah at times of fear and because of being unable to perform Wudu'

Q: Is it permissible to delay Salah (a Prayer) at times of fear and because of being unable to do Wudu' (ablution) ?

A: It is not permissible to delay Salah beyond its due time but there is nothing wrong if the person does not perform it at the beginning of its time. It is permissible for a sick person to delay Zhuhr (Noon) Prayer until the time for `Asr (Afternoon) Prayer and to delay Maghrib (Sunset) Prayer until the time for `Isha' (Night) Prayer. The same applies to the traveler. But it is not permissible for a sick person or any other person to delay Salah beyond its appointed time. Yet, it is permissible for a sick person to combine prayers such as combining Zhuhr and `Asr, Maghrib and `Isha', and so on. This also applies to a traveler. If a sick person or a traveler delays Zhuhr and combines it with `Asr, there is nothing wrong in this. But it is not permissible for them to delay it until the sun turns yellow. Also, they are not permitted to delay `Isha' until after midnight. They should, when combining two prayers, pray at the time of one of them. If a person is in a state of fear, he can pray according to his state and ability as the states of fear vary. Thus, if the person fears to be exposed to danger when he leaves his home to pray in the mosque, then he may pray at home. If the person fears to be exposed to danger while praying standing, they may pray sitting and if he fears to be exposed to danger while praying sitting, he may pray while lying on his side. There are various cases of fear; a person should pray according to the case and thus, should not delay Salah beyond its time.

(Part No. 7; Page No. 93)

Q: Is it permissible to perform Salah at the end of its appointed time because of fear or searching for water or seeking an essential matter, which dictates that the person does so ?

A: It is permissible to do so but it is not permissible to delay Salah beyond its designated time. Thus, a person may offer Salah at the end of its time because of searching for water or managing an important matter. But if the person is able to perform Salah at the beginning of its time, this is better. If there is a congregation, then a man should pray with the others in the mosques, the houses of Allah (Glorified and Exalted be He). But if he is alone, such as a sick person or is on a journey having no companions and is occupied with something important that makes him pray at the end of the time of Salah, there is nothing wrong in this. But a person should beware not to delay Salah beyond its prescribed time. It is permissible to offer Salah at the beginning, in the middle or at the end of its designated time. But performing it at the beginning of its time is better. Yet, if there is intense heat, then it is permissible to delay Zhuhr until it cools down a little. Also, if the praying people are late for `Isha', then it is permissible for the Imam (the one who leads congregational Prayer) to delay Salah until they gather, as the Prophet (peace be upon him) used to do.

58- The ruling on delaying Salah when necessary

Q: There is a doctor who does emergency surgery, which sometimes keeps him too busy

(Part No. 7; Page No. 94)

to perform Salah (Prayer) until its time ends. What should he do? He has been told that in this case he has to perform Salah in any way. What is this way? May Allah grant you success!

A: It is obligatory for a Muslim to offer Salah at its due time and not let himself be distracted by anything, unless it is something urgent that he cannot do anything about, such as saving a person from drowning or rescuing people from a burning house, or warding off the attack of an enemy that is feared. In such cases there is nothing wrong with delaying Salah, even if its time comes to an end. But with regard to ordinary matters in which no danger is involved, it is not permissible to delay Salah because of them. It was authentically reported from the Prophet (peace be upon him), when the people of Makkah besieged Madinah on the day of Al-Ahzab, that he delayed Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer until after Maghrib (Sunset) Prayer.

According to another report, the Prophet (peace be upon him) delayed `Asr until after Maghrib, because he was preoccupied with fighting. It was also authentically reported that when the Sahabah (Companions of the Prophet) besieged Tastur, dawn came when the fighting was still going on and the people were scaling the walls and were at the gates of the city. In this case, they delayed Fajr (Dawn) Prayer until they were granted conquest. Then they prayed at the time of Duha (forenoon) so that they would not miss out on the opportunity to conquer the city. In such situations it is permissible to delay Salah. If there is a fire in which people are trapped, or there is a person who is drowning, then the Muslim should hasten to rescue the person in trouble.

(Part No. 7; Page No. 95)

This is permissible even if doing so results in missing offering Salah on time. That is because saving the lives of Muslims which are protected by Shari`ah (Islamic law) is very important, and because it may not be possible to deal with this danger except by delaying Salah. In this case, Salah is being missed for a valid reason, so it is permissible to delay it. A person may also delay Salah such delaying Zhuhr until the time for `Asr or delaying Maghrib until the time for `Isha' (Night) Prayer and may also combine Prayers because of sickness and traveling. Thus, it is permissible to delay Salah until after its designated time or to delay `Asr or Fajr beyond their times in order to save a person in trouble, because this is more important.

Salah should be performed at its Due Time and in whatever State

Q 59: A brother from Bahrain says that he works in the sea and his job is extremely sensitive, as he puts it. He says that he cannot manage to perform many prayers at their due time and he also performs the Friday Prayer only twice a month due to being unable to do that every week. He is seeking advice from Your Eminence and may Allah reward you with the best!

A: It is the duty of every Muslim to perform Salah at its due time. It is impermissible to

(Part No. 7; Page No. 96)

delay it until after its time is over. Rather, a believer has to perform Salah according to his state. If he is sick, he can pray sitting. If he cannot, he can pray on his side or lying down, it depends on his ability. However, it is impermissible for him to delay the Salah. There is nothing wrong if he joins the Zuhr (noon) and 'Asr (afternoon) Prayers, or if he joins the Maghrib (Sunset) and 'Isha' (Night) Prayers if he is on a journey, sick or if it is raining and it is difficult for him to go to the Masjid (mosque). In brief, there should be a Shar'y (Islamically lawful) excuse. Being in the sea does not prevent him from performing Salah at its due time. If he wants to dive, he should choose the appropriate time that does not prevent him from offering Salah at its due time. If he has other things to do in the sea, he has to keep the times of Salah on his mind so as not to miss them. His work must not allow him to miss the time of Salah. Giving precedence to his worldly and commercial affairs over praying at the right time is not a Shar'y excuse, whether this is in the sea, on land or in the air. However, if he falls sick or sleeps without choosing to sleep, then he will be pardoned. As for the sick, he can combine between the Zuhr and 'Asr Prayers, the Maghrib and the 'Isha'. The one who sleeps without intending to miss the prayer time should pray when he wakes up. However, one should not intentionally delay the Salah until its time is over or intentionally pray it before its time.

If he is not a diver and his work is on board of a

(Part No. 7; Page No. 97)

ship, then he will be more required to observe the prayer times. He has no excuse. He has to perform Salah at its due time regardless of the circumstances. The command and right of Allah should come first.

60- The ruling on delaying Salah beyond its appointed time because of Shar`y excuse

Q: When does a person become excused to delay Salah (Prayer) beyond its due time ?

A: Doing so is permissible when engaged in battle. On the day of Al-Ahzab, the Prophet (peace be upon him) delayed Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer until after Maghrib (Sunset) Prayer, because he was preoccupied with fighting according to the correct scholarly opinion. The Jumhur (dominant majority of scholars) held that one should not delay Salah even in a war; rather, they must pray according to their condition. However, the correct view is that if one is completely absorbed in battle, then it is permissible to delay Salah just as the Prophet and the Sahaba (Companions of Prophet) did on the day of Al-Ahzab did when fighting against the Persians on the day of Tastur. They delayed Fajr (Dawn) Prayer and performed it at the time of Duha (forenoon) because dawn broke while they were in the heat of battle and the enemy were scaling the walls and were at the gates of the city. As a result they were not able to offer Fajr until they managed to take the city and then prayed at the time of Duha. Therefore, it is understood that delaying Salah beyond its designated time is not permissible.

(Part No. 7; Page No. 98)

However, if there is Shar`y (Islamically lawful) excuse such as sickness and traveling, it is permissible to combine two prayers as in combining Zhuhr with `Asr and combining Maghrib with `Isha' (Night) Prayer. As for delaying Fajr until after sunrise, delaying `Asr until night, delaying Maghrib until after `Isha' or delaying `Isha' until after midnight or until after dawn, this is not permissible. One must offer Salah on time, even if one combines prayers with a Shar`y excuse.

Ruling on Working in shifts for the sake of Salah

Q 61: What is your advice if there is a group of people working? Do you advise them to work in shifts, that is, for instance, some of them do the work until the others perform Salah (Prayer) and so on?

A: It is permissible to work in shifts if there is necessary work. In this case, they take shifts so that they all pray on time. This is like what happens in the fear prayer; a group prays with the Imam (one who leads the congregational prayer) and then go and guard the rest and another group comes to pray with the Imam. The same applies when they are at sea or anywhere and there is a dire necessity to have some people managing the work. They go pray in groups, after finishing, another group prays and so on. Working in shifts in such cases is possible.

62- The Ruling on Offering the Missed Prayers in Order

Q: If a person takes a nap at mid-day and they miss Zhuhr (Noon) Prayer, is it permissible to make up for it at the time of `Asr (Afternoon) Prayer? Should they begin with praying Zhuhr or with praying `Asr? May Allah reward you with the best! Tell me what should be done regarding the Iqamah (call to start the Prayer) for each Prayer of them, may Allah reward you with the best!

A: Whoever misses Zhuhr because of sleep or forgetfulness, etc., then remembers it has to pray Zhuhr first before praying `Asr. That is because Allah set a fixed order for Prayers and enjoined praying Zhuhr before praying `Asr. Thus this person has to begin with praying Zhuhr then `Asr. It is Sunnah (action following the example of the Prophet) to call the Iqamah for each Prayer. As for Adhan (call to Prayer), the Adhan given by the Mu'adhins (callers to Prayer) of the town serves as sufficient; all praise is due to Allah!

63- Ruling on praying `Asr before Zhuhr

Q: I slept before Zhuhr (Noon) Prayer and when I woke up I found some people praying Zhuhr

(Part No. 7; Page No. 100)

but I thought that they were praying `Asr (Afternoon) Prayer. Thus, I prayed with them and had the intention of performing `Asr. Should I make up for Zhuhr after ending the `Asr prayer? When should I make up for it? May Allah grant you success!

A: The answer depends if the questioner prayed `Asr with people, thinking that he performed Zhuhr and that people performed `Asr. In this case, `Asr Prayer counted for him and he has to pray Zhur later on. That is because he performed `Asr while thinking that he performed Zhuhr, thus, his Salah (Prayer) is valid. But if he deliberately prayed `Asr while knowing that he still had to do the missed Zhuhr, then `Asr did not count for him and he has to repeat it after he prays Zhuhr. He has to pray Zhuhr first then `Asr because Allah (Exalted be He) set `Asr after Zhuhr. So it is obligatory to pray in the order that Allah (Exalted be He) enjoined. But if a person prays `Asr while forgetting that they still have to pray the missed Zhuhr then they come to realize after they pray `Asr, `Asr counts for them.

Clarifying the Virtue of the `Asr and the Danger of Missing it

Q 64: Tell us about the `Asr (Afternoon) Prayer, may Allah reward you with the best, for I heard a Hadith

(Part No. 7; Page No. 101)

reported on the authority of the Messenger of Allah (peace be upon him) where he said: ﴿"Whoever misses the `Asr (afternoon) Prayer (intentionally) will have all his (good) deeds annulled".﴾

A: The `Asr Prayer is of great importance. It is Al-Salat-ul-Wusta (the middle Prayer) and the best of the Five Obligatory Daily Prayers. Allah (Glorified and Exalted be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴾ Allah (Exalted be He) made an extra particular mention of the 'Asr Prayer. Hence, it is the duty of every Muslim to pay special care to this prayer, though one has to maintain all the Five Obligatory Daily Prayers and perform them while fulfilling their conditions in terms of Taharah (ritual purification), Khushu` (the heart being submissively attuned to the act of worship) and so on. Men, moreover, are required to perform them in congregation. The Prophet (peace be upon him) also made particular mention of the `Asr Prayer saying: ﴿"Whoever misses the `Asr (afternoon) Prayer (intentionally) will have all his (good) deeds annulled".﴾ He (peace be upon him) also said: ﴿"Whoever misses the `Asr prayer (intentionally), then it is as if he lost his family and property."﴾ This is

(Part No. 7; Page No. 102)

a grave loss and an indication of the great status of this prayer. The sound opinion is that the one who misses the other Prayers will have his good deeds annulled as well because this way he will be a Kafir (disbeliever) according to the correct opinion maintained by scholars. However, the fact that the Prophet (peace be upon him) made particular mention of the 'Asr Prayer indicates its great virtue, otherwise, the ruling is the same. Whoever misses the Zuhr (Noon), Maghrib (Sunset), 'Isha' (Night) or the Fajr (Dawn) Prayer intentionally, will have his good deeds annulled because that makes him a Kafir. One must maintain all the Five Obligatory Daily Prayers, and whoever does not pray any of them it is like leaving all of them. Both men and women are required to maintain the Five Obligatory Daily Prayers and to perform them on time. Nonetheless, the `Asr Prayer has a special virtue in terms of the severity of the punishment and the greatness of the reward for the one who maintains it together with the rest of the Prayers.

Ruling on Offering Condolences to a Person who missed the 'Asr Prayer

Q 65: I heard some people saying that a person who misses the `Asr (Afternoon) Prayer should be offered condolences just as a person who loses a member of his family by death. Some said that this is true, one should receive condolences if he misses a prayer, but this is general in the case of missing any prayer. They said that there is a Hadith reported from the Messenger of Allah (peace be upon him) indicating this. Is this true? What is meant by

(Part No. 7; Page No. 103)

condolences? May Allah reward you with the best!

A: It was authentically reported from the Prophet (peace be upon him) that he said: ❨"Whoever misses the `Asr prayer (intentionally), then it is as if he lost his family and property."❩ This means that missing the `Asr Prayer is a great catastrophe. However, I cannot recall that the Salaf (righteous predecessors) used to offer condolences in such a case. It was authentically reported from the Prophet (peace be upon him) that he also said: ❨"Whoever misses the `Asr (afternoon) Prayer (intentionally) will have all his (good) deeds annulled".❩

In brief, missing the Five Obligatory Daily Prayers or any of them is among the great catastrophes. Hence, a believer must be careful to maintain the prayers and hasten to perform them so as not to be afflicted with this great catastrophe. However, I know nothing reported from the Prophet (peace be upon him) or from the Companions regarding the permissibility of offering a person condolences if he misses the `Asr Prayer or any other prayers. This Hadith is meant to be a warning to people against taking the issue of abandoning Salah lightly or missing its time and there is neither might nor power except with Allah!

(Part No. 7; Page No. 104)

Q: There is a lot of intimidation regarding the act of missing the `Asr (afternoon) Prayer, Your Eminent Shaykh, what is your advice concerning this?

A: The correct opinion- and Allah knows best- is that it is because it is the best Prayer, Al-Salat-ul-Wusta (the middle Prayer), the `Asr Prayer. Hence, a particular mention was made of that prayer. Another reason could be the fact that the `Asr Prayer comes at a time when one is exhausted from work. Thus, one may not perform it on time or in congregation. Out of the Allah's Wisdom, He clarified its great status so that no one would take it lightly and neglect performing it on time or in congregation. The `Asr Prayer marks the end of the day, and what counts in deeds is their end, hence, Hadiths were reported concerning that particular prayer, although the ruling is the same as the believer has to maintain all the five prayers because they are all Fard (obligatory) and all represent a pillar of Islam. Nonetheless, the `Asr Prayer should be paid more care as the Prophet (peace be upon him) said: ❨The heaviest prayers on the hypocrites are the `Isha' and the Fajr Prayers. Had they known what (virtue) lies in them, they would have gone to (perform) them even crawling.❩ What is meant by this is that the believer must maintain all prayers and utilize all the possible means that help him do that. Moreover, he must pay special care to the `Asr, Fajr and `Isha' Prayer so as not to be like the hypocrites and so as not to be afflicted with the severe punishment that is set for the one who misses the 'Asr Prayer.

Clarifying the obligation of praying in congregation with Muslims in Masjids

Q 66: Your Eminent Shaykh, when it comes to Salah (Prayer), the Muslim is required to perform it in congregation in the Masjid (mosque). Do you have any comment on that ?

A: Yes, this is one of the duties of the Muslim man. He has to attend the congregational Salah with the Muslims and is not permitted to pray in his home, neither the Fajr (Dawn) Prayer nor any other (obligatory) Prayer. This was the habit of the Prophet (peace be upon him) and his companions. He (peace be upon him) said: ﴾"Whoever hears the call (to Salah) and did not come to it, there is no (reward for the) Salah for him except with an excuse."﴿ It was said to Ibn `Abbas: What is the (valid) excuse? He said: Fear or sickness. A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah, I have no leader to accompany me to the Masjid. Is it permissible for me to pray at home? He (peace be upon him) said: ﴾Do

(Part No. 7; Page No. 106)

you hear the call to prayer (Adhan)? He said: Yes. He (the Prophet (peace be upon him) said: Then, respond (by coming to the congregational prayer.)﴿ So, despite being blind and despite the fact of having no one to accompany him, the man was not granted a Rukhsah (concession) for not attending the prayers with the Muslims in the Masjid. It was authentically reported from the Prophet (peace be upon him) that he was about to set on fire the houses of those who did not attend the congregational prayer, and this signifies the gravity of the matter. Hence, the Prophet (peace be upon him) said: ﴾"I was about to order the Salah (prayer) to be commenced, then order a man to lead the people in Salah, then go with some men having with them bundles of wood to people who were not attending the Salah (in congregation) and burn their houses over them."﴿ Another version reads: ﴾To the houses of people who do not attend the Salah (in congregation) and thus, set their houses on fire, while they are inside.﴿ This indicates the great significance of this matter and that the men who do not attend the congregational Prayer are worthy of that punishment. Hence, the believer must be wary of the characteristics of the hypocrites and should hasten to perform the Prayer in congregation at all times, out of obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and out of fear of the Wrath of Allah and His Punishment.

67- The Ruling on a Person sleeping and missing `Asr Prayer then waking up at the Time of Maghrib Prayer

Q: A person sleeps before `Asr (Afternoon) Prayer and there is no one to wake them up. Then they wake up at the time of Maghrib (Sunset) Prayer while Iqamah (call to start the Prayer) is being called. Should they perform Maghrib first or perform `Asr, bearing in mind that if they perform `Asr first, they will miss praying Maghrib in congregation ?

A: It is obligatory to make up for the missed Prayers in the proper order. Thus this person has to pray `Asr first then pray Maghrib and they are not excused in such a case to pray Maghrib first. That is why when the Prophet (peace be upon him) missed `Asr on the day of Al-Ahzab, he made up for it after the time for Maghrib entered then prayed Maghrib.

The conclusion is that if a person sleeps and misses `Asr or forgets it then remembers it, they have to pray it first then pray Maghrib.

Q: Sometimes I miss a Prayer such as `Asr and the time of Maghrib enters, what should I do ? Guide me, may Allah reward you with the best!

A: You have to begin with praying `Asr as soon as you can and to do Tawbah (repentance to Allah)

and Istighfar (seeking forgiveness from Allah). Then you pray Maghrib. It is not permissible to begin with Maghrib. If you pray in the congregational Prayer with the intention of making up for `Asr and when the Imam (one who leads congregational Prayer) says Taslim (salutation of peace ending the Prayer), you stand to offer a fourth Rak`ah (unit of Prayer) with the intention of making up for `Asr, you discharge the obligation according to the correct scholarly opinion. As mentioned above, you have to offer `Asr first then pray Maghrib with the praying people.

68- The ruling on sleeping before `Isha' Prayer and until its time ends

Q: A young lady in her twenties works afternoons as a teacher in a school for girls. She returns home at 4 p.m., and then performs `Asr (Afternoon) Prayer and Maghrib (Sunset) Prayer. She recites Qur'an waiting for `Isha' (Night) Prayer, but sleep overcomes her because of tiredness and she does not wake until morning, missing `Isha' Prayer. So, she makes up for it next day. Must she she compensate for this in some way ?

A: This is a sinful act that is not permissible at all. She must pray `Asr, Maghrib and `Isha' at their designated times. The Prophet (peace be upon him) disliked sleeping after Maghrib as he used to dislike sleeping before `Isha' and speaking after it. This is because it may result in not praying `Isha'. Thus, it is not permissible to be careless about this matter.

(Part No. 7; Page No. 109)

She has to keep her self busy until she performs `Isha' when its time enters, which is when the red afterglow disappears. She should not take this matter slightly, but she has to completely avoid sleeping, as it leads to missing `Isha'. She may keep herself busy by doing something with her family until the time for `Isha' enters and then pray it. She must perform `Asr at its due time and not delay it until Maghrib. She must perform all Prayers; `Asr, Maghrib, `Isha', Fajr (Dawn) Prayer and Zhuhr (Noon) Prayer, at their prescribed fixed times. This is obligatory upon all Muslims. Allah (Glorified and Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The Prophet (peace be upon him) defined the times for prayers and said: ﴾Pray as you have seen me praying.﴿ Thus, it is obligatory for all Muslims to take care to perform Prayers at their due times, not before or after them. Zhuhr has to be performed after the sun declines from its zenith and before the time of `Asr. `Asr should be performed when its time enters and when the shadow of objects is equal to their length, and at the time of the zenith. Also

(Part No. 7; Page No. 110)

`Asr is to be performed before the Sun turns yellow, Maghrib when the sun sets, `Isha' when the red twilight disappears, and Fajr is to be performed before sunrise. This is obligatory upon all Muslims.

Ruling on forgetting a prayer until its time elapses

Q 69: One day, I did not perform the 'Isha' (Night) Prayer and I only remembered that the following morning. What should I do ?

A: The Prophet (peace be upon him) said: (Whoever forgot a prayer or fell asleep when its time was due, its Kaffarah (expiation) is to pray it whenever he remembers it) So, pray it as soon as you remember it, whether this is in the morning, before noon or at noon. If you remember it before the Fajr (Dawn), pray it before the Fajr; and if you remember it after the Fajr, pray it after the Fajr and all praise be to Allah.

Salah of the one who wakes up after sunrise

Q 70: One day, I was overcome by sleep and did not perform the Fajr (Dawn) Prayer on time and I woke up after

(Part No. 7; Page No. 111)

sunrise. I was confused whether I should perform the Nafilah (supererogatory) prayer first or the Faridah (obligatory) prayer. What if that was repeated? May Allah reward you with the best!

A: The Sunnah (action following the example of the Prophet) is to start with the Sunnah of the Fajr; two quick Rak'ahs, and then pray the Faridah. This is what the Prophet (peace be upon him) did when he and his Companions were overcome by sleep during some of his journeys. When they woke up after sunrise, the Prophet (peace be upon him) ordered the Adhan to be announced, so, it was announced by Bilal Then, they made Wudu' (ablution) and performed the Sunnah Ratibah (supererogatory Prayer performed on a regular basis). After that, the Iqamah was announced and they prayed the Faridah. This is the Mashru` (Islamically prescribed) ruling in such a case.

Q: A brother from the Republic of Tunisia asks: Which should be performed first: the Faridah of the Fajr or the Sunnah, if one is overcome by sleep until sunrise? Please bear in mind that he will pray alone.

A: If one is overcome by sleep and wakes up after sunrise, he should start with the Sunnah of the Fajr and then pray the Faridah. It was authentically reported from the Prophet (peace be upon him)

(Part No. 7; Page No. 112)

that in some of his journeys, he and his Companions were overcome by sleep and did not perform the Fajr Prayer on time and woke up after sunrise. When they woke up, he ordered them to lead their mounts away from the place where they were, and said: (This is a place where the devil was with us) Then, he and his Companions made Wudu' and he ordered Bilal to announce the Adhan. He prayed Sunnah Ratibah first, then prayed the Faridah. This is the Sunnah.

Q: A listener from Yemen asks: If I did not perform the Fajr Prayer until after sunrise, should I pray the Sunnah Salah, then the Faridah, or should I pray the Faridah without the Sunnah ?

A: If one misses the Fajr Prayer because of being overcome by sleep, he should pray the Nafilah, two Rak'ahs, and then the Faridah. During some of his journeys, the Prophet (peace be upon him) and his Companions were overcome by sleep and only woke up after sunrise. On waking up, he (peace be upon him) prayed it as he used to pray it on time. He ordered the Adhan to be announced, then he performed the Sunnah Ratibah followed by the Faridah. So, if a man or woman was overcome by sleep and only woke up after sunrise

(Part No. 7; Page No. 113)

they should perform it the way they perform it on time. However, it is impermissible to take this lightly. Both the man and the woman have to adopt all possible means to perform the Prayer on time. They may set the alarm to go off at the time of the Prayer or ask some of their family members to wake them up. The believer must be careful to perform the Salah on time because this is obligatory and it is impermissible to take it lightly. Taking this matter lightly is among the characteristics of the hypocrites. May Allah grant us safety!

Advice for the one who sleeps and misses Fajr Prayer

Q 71: The questioner says: I neglect to perform the Fajr (Dawn) Prayer on time and I am always overcome by sleep and I do not wake up until nine o'clock and this is well after sunrise. I pursue all possible means to wake up but in vain. This makes me feel sad and depressed. Please, Your Eminence, direct me to what is good .

A: It is the duty of the Muslim to strive against himself to perform the Salah on

(Part No. 7; Page No. 114)

time in congregation. Dear questioner, you should pay close attention to this matter. If you stay up late at night, you must start sleeping early so you can wake up at the time of the prayer, In sha'a-Allah (if Allah wills). If there are other reasons, leave them and sleep so you can wake up on time. The Muslim should strive against his self. Allah (Glorified and Exalted be He): ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ He (Exalted be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ Hence, you should strive against yourself and be patient. Try to treat this situation in the best way you can. Search for the causes that make you lazy and weak and avoid them, whether they are related to staying up late at night or anything else, so that you would sleep comfortably and rise on time. Moreover, set the alarm to go off at the time of the Adhan or shortly before that so you can make Wudu' (ablution) or Ghusl (ritual bath) easily. You should look for ways to treat this problem and ask Allah for support and success. You should not neglect this; rather, you should treat it by organizing your sleep time and pursuing the means that would help you wake up at the due time of the Salah.

(Part No. 7; Page No. 115)

Q: Your Eminent Shaykh, is it permissible for a Muslim to ask some of his neighbors or brothers who are keen on performing the Fajr Prayer on time to wake him up on time ?

A: Yes, this is good and a part of cooperation in righteousness and piety. If he sleeps and does not hear the alarm, then he should ask his family members; his mother and siblings, to help him strive against himself and wake him up. They have to cooperate with him. Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ So, his mother, sister and those who live with him have to help him with that because he might not hear the alarm if he is sleeping deeply.

Q: I, and all praise be to Allah, perform all the prayers in the Masjid (mosque) except for the Fajr Prayer, which I always perform after sunrise because I am asleep. Am I held guilty for that ? Please advise and may Allah reward you .

A: Dear questioner, you have to perform the Fajr Prayer in congregation in the Masjid like the rest of the prayers. It is impermissible for you to delay it until sunrise; rather, this is

(Part No. 7; Page No. 116)

a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and even major Kufr (disbelief that takes the Muslim out of Islam) if you do it intentionally and insist on that, may Allah grant us safety. You must fear Allah (Exalted be He) and perform the Salah with people on time, the Fajr and other Prayers. Do not stay up late at night so you can wake up on time for the Prayer. You have to use an alarm clock to help you wake up or seek help from your family members who live with you to wake you up. Set the alarm to go off and wake you at the break of dawn. This is a must.

So, it is obligatory upon you to pursue the means that would help you perform the Fajr and other Prayers in congregation. It is impermissible for you to take this matter lightly because this is among the characteristics of the hypocrites, we seek refuge with Allah from that. Allah (Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ So, beware of the characteristics of the hypocrites about whom Allah (Exalted be He) says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ The Prophet (peace be upon him) said: ﴾The heaviest Salah (prayer) for the hypocrites is the 'Isha' Prayer

(Part No. 7; Page No. 117)

and the Fajr Prayer. If they knew what is in them (the great reward), they would come to (perform) them even crawling.﴿ So, fear Allah (Exalted be He) and beware of taking any of the five prayers lightly. You have to perform them all in congregation in the Masjid for the Prophet (peace be upon him) said: ﴾"Whoever heard the call (to Salah) and did not come to it, then there is no (reward for the) Salah for him except with an excuse."﴿

It was said to ibn `Abbas: What is a valid excuse? He said: Fear or sickness. A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah, I have no guide to accompany me to the Masjid. Is it permissible for me to pray at home? The Prophet (peace be upon him) said: ﴾Do you hear the call (Adhan)? The man said: Yes. He (the Messenger (peace be upon him)) said: Then respond (by coming to the congregational prayer in the Masjid).﴿ If a blind man, who has no guide to accompany him, is ordered to respond to the call to Salah, then how about a healthy person who can see? It is the duty of every Muslim to fear Allah (Exalted be He) and perform all the Prayers in congregation and to beware of delaying the Salah after its due time. Even the sick person is not permitted to delay it; rather, he must pray it on time at home. May Allah grant us safety!

(Part No. 7; Page No. 118)

Q: I am a young man and I have a problem. My problem is that I perform all the obligatory Prayers on time except the Fajr Prayer, which I miss almost every morning. I am so confused and worried about my state. I hope I may find a solution for my problem .

A: You are not the only one suffering from this problem, rather, many young and old people are suffering from the same problem. The problem of delaying the Fajr Prayer is caused by a number of reasons, the most important of which is staying up late at night and not sleeping early enough. Probably the only reason why most people stay up late at night is to watch television or for some other reason. Thus, when they sleep late, they are unable to wake up at the end of the night, even if they set the alarm and if others try to wake them up because they are sleeping deeply. The only remedy for this problem, beside asking Allah for support and success, is not to stay up late at night and to sleep early. The believer must not harm himself by watching the television until most of the night has elapsed, or by listening to songs, or indulging in idle talk with his friends and colleagues or anything else that might prevent him from sleeping early. If one treats the problem this way, he will wake up.

(Part No. 7; Page No. 119)

Dear questioner, you must not stay up late at night and you must search for the reasons that prevent you from waking up. If you cannot wake up because you sleep late, then fear Allah (Exalted be He) and sleep early after the 'Isha' (Night) Prayer. In this way, you will be able to rise and pray the Fajr on time and in congregation with the Muslims. This is obligatory upon you and it is prohibited to take this matter lightly, besides the fact that it would make you like the hypocrites, who come lazily to the Salah and do not attend the 'Isha' and Fajr Prayers. This is among their evil characteristics. Hence, it is the duty of the Muslim to be wary of resembling the hypocrites and to be diligent in performing the Faridah (obligatory) prayers with his fellow Muslims. This is if the person is a man. The Muslim woman also has to fear Allah (Exalted be He) and do her best to pray on time before sunrise. It is impermissible for anyone to delay the prayer until after sunrise. Some people do that; delay the Fajr until they wake up for work after sunrise. This is a grave mistake and a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is impermissible for both men and women to delay the prayer until they get up for school or work after sunrise. This is impermissible and prohibited. Rather, a group of scholars are of the view that whoever does that becomes a Kafir (disbeliever) because delaying the prayer until after its due time elapses intentionally is Kufr (disbelief). The Prophet (peace be upon him) said: (The difference between us

(Part No. 7; Page No. 120)

and them (the disbelievers) is the Salah; whoever abandons it becomes a Kafir (disbeliever))
Moreover, some students delay the Fajr until they rise for school after sunrise, but this is Munkar and impermissible. All Muslims must fear Allah (Exalted be He). Their parents and siblings must attempt to wake them up as they all share the guilt if they do not cooperate to remove that problem. All Muslims represent one whole and so are the members of the same family who live together. They have to cooperate in advising the one who is not on the right track and help him until he is back on track, and obeys Allah (Exalted be He) and carries out His Commands. This is the duty of all Muslims. If there are reasons other than staying up late at night, then you must find and treat them. If you, for instance, cannot sleep easily, then you can consult a doctor about that and they may have some medication to help you sleep peacefully. If there are reasons

(Part No. 7; Page No. 121)

then search for the remedy. If you have no one to wake you up, you could buy an alarm clock and set it to go off at the time of the Adhan or a short while before the Adhan. Anyway, the treatment for this problem is a must and it is clear for every sane person. Set the alarm, ask others to wake you up and do not stay up late at night. This is a must for all people, males and females, young and old, and is not exclusive to any category.

It is obligatory for all Muslims to treat the problem of delaying the Fajr Prayer and search for the reasons behind it. This is a grave Munkar and whoever is afflicted with it must seek the remedy so he can pray on time in congregation, if he is a man, or to pray on time at home before sunrise, if she is a woman. May Allah guide us all and grant us success!

Q: The questioner says: A man maintains the prayers, however, he delays the Fajr Prayer. What is your advice for him? May Allah reward you with the best! .

A: We advise him to beware of resembling the hypocrites, who delay the 'Isha' and Fajr Prayers and perform them lazily. All Salahs are heavy for the hypocrites as the Prophet (peace be upon him) said: (The heaviest Salah for the hypocrites are the 'Isha' and the Fajr prayers. If they were to know the blessings they have in store, they would have come to them even crawling.) This means that if they knew the great reward for the one who performs them, they would come to perform them even crawling. Hence, it is obligatory upon the believer to avoid the characteristics of the hypocrites and to perform all the Five Obligatory Prayers in congregation. It is impermissible for him to delay the Fajr Prayer ever; rather, he must pay great attention to it and perform it with his fellow Muslims as he does in the other prayers.

If he cannot wake up on time, then he must seek help from Allah (Exalted be He), then from his family members who live with him to help him wake up. He can also set the alarm to go off a short while before the Fajr. Such clocks are a blessing from Allah (Exalted be He). Added to this, he must not stay up late at night; rather, he must sleep early if he is of the kind of people who sleep a lot. If sleeping is difficult for him, then he must

sleep early. In this way, he will get up on time and will be active. It is impermissible for him to take this matter lightly, instead, he should pay great attention and care to it. So, he must sleep early, not stay up late, set the alarm clock or ask some of his family members to wake him up, as well as seeking help from Allah (Exalted be He) and repenting to Him.

A useful piece of advice about staying up late

Q 72: Could you please advise those who stay up late and miss the Subh (Dawn) Prayer. By the way, do we say the Fajr (Dawn) Prayer or the Subh Prayer ?

A: It could be called the Subh or Fajr Prayer; both are correct. My advice for every male and female believer is to avoid staying up late as that harms the one who does it more than anyone else. The Sunnah (action following the example of the Prophet) is to sleep early and the Prophet (peace be upon him) disliked sleeping before the 'Isha' (Night) Prayer and talking after it. The Sunnah is to sleep early at the beginning of the night so as to be active enough to pray at its end and to be able to

(Part No. 7; Page No. 124)

perform his duties in the morning. If one stays up late, he may miss the Fajr or the Qiyam-ul-Layl (standing for optional Prayer at night) and this is a grave danger and a serious crime. Hence, the Muslim should beware of that and should maintain the Fajr Prayer in congregation, if he is a man, and on time, if she is a woman. However, if one stays up late for a certain benefit, either with a guest, or for the sake of propagation of virtue and prevention of vice or with his family, then it will be permissible. This is so provided that it does not harm him and does not make him miss the Fajr Prayer. So, staying up late for the sake of fulfilling a need or a benefit is permissible. The Prophet (peace be upon him) used to stay up late with his guests and used to benefit the Muslims with Abu Bakr Al-Siddiq and with 'Umar. There is nothing wrong to stay up late for some time with one's family or in the Masjids (mosques) when there is a need for that, or with a guest or in seeking knowledge as Abu Hurayrah used to do that. This is so provided that one does not miss the Fajr Prayer and is not prevented from performing his daytime duties.

So, staying up late for some Shar`y (Islamically lawful) benefit without missing other benefits or missing the Fajr Prayer is permissible. Nonetheless, the Sunnah is to sleep early as there is a lot of benefit in doing so.

(Part No. 7; Page No. 125)

The obligation of hastening to Prayer upon awakening

Q 73: The questioner asks: If one misses the Fajr (Dawn) Prayer due to oversleeping and wakes up at nine in the morning, should one perform that prayer or what should he do? May Allah reward you with the best! .

A: Yes, whenever one awakens from sleep one should hasten to perform that prayer. The Prophet (peace be upon him) said: ﴾Whoever forgets a prayer or oversleeps, its Kaffarah (expiation) is to pray it whenever one remembers it.﴿ Thus, as a precaution, one must ask their family members to awaken them or get an alarm clock to help in rising on time. It is impermissible for a Muslim to take this lightly. One must have someone awaken them or use an alarm clock that goes off at a set time. This will help in performing the Salah (Prayer) that Allah has made obligatory, and for men in congregation. Again, it is impermissible to take this lightly. However, if this happens and one does not hear the alarm or their family oversleeps as well and does not awaken them, one is to hasten to prayer upon awakening. This happened to the Prophet (peace be upon him) a number of times during his journeys. They were late in

(Part No. 7; Page No. 126)

in stopping until it was late at night; hence, they overslept and were awakened by the heat of the sun. Although the Prophet (peace be upon him) had assigned someone to awaken them on time, that person overslept as well. That man was Bilal (may Allah be pleased with him).

When the Prophet (peace be upon him) woke up, he hastened to prayer. He ordered Bilal to announce the Adhan (call to prayer) and people made Wudu' (ablution) and prayed the Sunnah (supererogatory prayer) of the Fajr. Then, he (peace be upon him) led them in prayer. This is what is Mashru' (Islamically prescribed); to hasten to make Wudu' and pray immediately upon awakening. This also applies to the case when one forgets a certain prayer then remembers it, applying the Hadith that reads: ﴾Whoever forgets a prayer or misses it for being asleep, its Kaffarah is to pray it whenever he remembers it﴿ Then he (peace be upon him) recited the Ayah (Qur'anic verse): ﴾and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.﴿

Q : A sister is asks: If one oversleeps and misses the Fajr Prayer and wakes up at ten in the morning, is it permissible to pray it at that time, or should one it make up for it the next day at its proper time ? This is in case one is healthy, however, if one is sick and cannot wake up on time, what should they do and when

(Part No. 7; Page No. 127)

should they pray the Fajr ?

A: Whoever oversleeps and misses a prayer must perform it immediately upon awakening. The same applies to one who forgets a prayer; they must pray it once they remember it because the noble Prophet (peace be upon him) said: ﴾Whoever forgets a prayer or misses it for being asleep, its

Kaffarah (expiation) is to perform it whenever he remembers it﴿ It is impermissible to delay it until its proper time on the next day. Rather, one must pray it immediately after awakening, whether before noon, at noon or in the afternoon. One must pray it any time one wakes up or remembers it. This is a must.

It is the duty of a Muslim man and woman to ensure all possible means that help them wake up on time. They must, for instance, sleep early at the beginning of the night to be able to wake up at its end. Moreover, they have to set an alarm to go off a little before Fajr to be able to make Wudu' and Ghusl (ritual bath) if they are married. In short, the believer, whether male or female, must ensure all the means. If one oversleeps because of staying up late, then one must sleep early. If the cause is not having no alarm clock, then one should get one because it is useful. It was authentically reported from the Prophet (peace be upon him) that on some of his journeys they stopped at night and overslept until after the sunrise. Thus, he (peace be upon him) ordered the prayer immediately and performed Wudu'. They prayed after moving their mounts a little further from the place where it was said: ﴾It is a place where the devil was﴿ So, they moved their mounts away from that place and prayed immediately. The Sunnah (action following the example of the Prophet) for the man is to pray after announcing the Adhan and Iqamah (call to start the prayer). However, the woman is to pray immediately with neither an Adhan nor an Iqamah. Moreover, one has to pray first two Rak'ahs (unit of prayer) as its Sunnah Prayer that is performed on a regular basis. This applies to women as well. If it is a man or a group of men (who missed the Fajr Prayer), then they should pronounce the Adhan and Iqamah, even if it is before noon, then pray as the Prophet (peace be upon him) did. It should be performed the same way it is performed on time, and should not be delayed until its proper time on the next day. Rather, one should hasten to perform it upon awakening or when one remembers.

(Part No. 7; Page No. 128)

(Part No. 7; Page No. 129)

74-Clarifying in detail the ruling on missing prayer due to oversleeping

Q: I miss the Fajr (Dawn) Prayer sometimes because I oversleep. So, am I considered sinful on account of this ?

A: Let us clarify this in detail. If you are overcome by sleep and have no control over it, then there is no negligence involved in your part. The Prophet (peace be upon him) said: (No negligence is involved in sleep. However, negligence is when being awake) Therefore, if you can wake up for the Fajr Prayer by setting an alarm or asking family members to wake you, then you take this lightly, you will be considered sinful and will be in a grave situation. You must go to sleep early and not stay up late to be able to rise on time. You are committing a great sin that may even render you a Kafir (disbeliever) if you take this matter lightly and do not care enough to refrain from staying up, or set an alarm or ask someone to wake you up. In this case you are like one who misses the Prayer intentionally. Whoever misses Prayer on purpose until its time elapses is considered a Kafir according to the opinion of a group of scholars. The Prophet (peace be upon him) said:

(Part No. 7; Page No. 130)

(The covenant that is between us and them is (on the basis of) prayer; so whoever abandons it will be deemed as a disbeliever.) It is also reported on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: (What makes the man a Kafir (disbeliever) and a Mushrik (one who associates others with Allah in His Divinity or worship) is abandoning the Prayer.) Using the word "man" does not exclude the woman because the rulings are general for both men and women as they are all Mukallaf (person meeting the conditions to be held legally accountable for their actions).

`Abdullah ibn Shaqiq Al-`Uqaily (may Allah be pleased with him and be merciful to him), who was a great Tabi`y (Follower, the generation after the Companions of the Prophet), said: The Sahabah (Companions of the Prophet, peace be upon him) believed that Prayer is the only act of worship that when abandoned takes one out of the fold of Islam and renders him a Kafir.

Prayer enjoys a great significance and missing its due time intentionally is Kufr (disbelief) according to the opinion of many scholars who support their argument with these and other similar Hadiths. However, if you were overcome by sleep, as previously mentioned, then you are not considered sinful. Nonetheless, you must to be careful and set your alarm to go off on time. Moreover, you have to ask someone of your family to wake you up and you must go to sleep early to be able to wake up. This is obligatory on you and anyone who does this.

Many people stay up late and then fail to rise on time for the Fajr Prayer; and this is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a great sin.

(Part No. 7; Page No. 131)

It is obligatory upon Muslim men and women to refrain from staying up, which causes them to miss Prayer. The Prophet (peace be upon him) disliked talking after the 'Isha' (Night) Prayer and sleeping before it. He disliked it because it leads to missing the Fajr Prayer. Hence, it is impermissible for one to stay up late except for a Shar'y (Islamically lawful) benefit like, for instance, staying up with a guest or with one's wife, staying up to look into the Muslims' affairs and manage their interests. It is obligatory upon every Mukallaf to be careful about his Prayer and to sleep early to rise on time for Fajr. Moreover, one has to pursue the means by using an alarm clock or asking someone to wake them up to perform the Prayer on time with Muslim brothers, if one is a man, and to pray on time at home in case she is a woman. The same applies to all the Prayers as they must all be performed on time, and it is impermissible to take this lightly until its time elapses.

Q: If someone sets their alarm to go off at the time of the Fajr Prayer and asks someone from his family to wake them; however, they are overcome by sleep and perform the prayer late what is the ruling on this? What if this occurs frequently ?

(Part No. 7; Page No. 132)

A: If this happens involuntarily and one does not cause it, then there is no harm. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He (Praised be He) says: ﴾Allâh burdens not a person beyond his scope.﴿

Nonetheless, if the person causes this and prays late even after setting the alarm and asking someone to awaken them, then there is no excuse because one was the cause. On the other hand, if one sleeps early after the 'Isha' Prayer and cannot wake up, either due to being sick or overcome by sleep, despite having pursued the means that help one wake up; by setting the alarm and asking someone to awaken him, and Allah knows this to be true a sincere attempt, then one is not considered sinful. As for resorting to tricks, by setting the alarm and asking someone to wake them up and staying up late to the extent that one cannot not rise on time, it is impermissible and will be of no benefit.

Q: I sometimes oversleep out of exhaustion and miss the Fajr Prayer then make up for it after sunrise, despite the fact that I set the alarm to go off at the time of the Adhan, but to no avail. Am I considered sinful for this ? Please advise and may Allah reward you with the best!

(Part No. 7; Page No. 133)

A: If this occurred involuntarily and against your will, then there is no blame on you because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

However, if you take the matter lightly and stay up late, then the alarm will be insufficient because you will be tired and weak and will not hear it. Hence, it is your duty to pursue all the possible means that will help you sleep early, set the alarm and ask someone to wake you up. If you do this and make an effort to wake up but you were overcome by sleep, then there is nothing wrong with this ﴾Allâh burdens not a person beyond his scope.﴿

On the other hand, if you sleep late at the end of the night, then this would be your mistake and you would be held guilty, may Allah grant us safety!

Q: Umm Hajar from Riyadh asks: I am married, all praise be to Allah, and I am a Muslim and observe Prayer. I have a Muslim husband, may Allah reward him for his kindness to me! Nothing annoys me about him, Our Eminent Shaykh, except for the fact that he has two jobs and returns late at night at about eleven. Since I am alone and I do not go out except on his day off, he stays up with me

(Part No. 7; Page No. 134)

to make up for my feeling of loneliness. When I wake up to perform the Fajr Prayer, I try to wake him up but in vain. He asked me to wipe his face with water to wake him, but he sometimes does not wake up because of staying up late. Am I considered guilty ? Is he held sinful for this? Am I sinful because I failed to wake him up? Is there something other than water that I can use to wake him up? Please advise and tell me how I can help him. May Allah reward you with the best!

A: You will be rewarded for this, may Allah reward you for what you do and for your good efforts. This is considered cooperation in goodness and piety. There is no blame, neither on you nor him, if he is overcome by sleep and it is unintentional; provided he does not take the matter lightly when you wipe his face with water. This method was mentioned in the text of a Hadith reported from the Prophet (peace be upon him). Hence, you will be rewarded for your attempt and he too will be rewarded for ordering you to awaken him in this manner and permitting that. However, it would be better for him to quit the second job so as not to exhaust himself and make things difficult for himself and

(Part No. 7; Page No. 135)

and his wife and so as not to miss Prayer: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ Allah will provide him with sustenance and will not be in need of a second job. In this way he will have time to rest and to relieve his family and fulfill his duties as man's energy is limited. Hence he should not burden himself with two jobs if it is a hardship on him and his family. Moreover, this may be a reason for his missing prayer in congregation, even if he does not do it intentionally, however, he is the cause of it.

My advice is that he quits one of the two jobs to have time for his family, have time to rest his body and heart and to be able to observe the Obligatory Daily Prayers in congregation. This implies a great virtue. However, if he misses prayer due to being overcome by sleep without intending it or taking it lightly, then there is no blame on him. Nonetheless, I fear that his working two jobs may be out of greed and excessive concern for money. This may harm him because it can cause problems with his wife and cause him to miss prayer. The Muslim is required to keep his wife company and to exert his effort to be kind to her

(Part No. 7; Page No. 136)

as Allah (Exalted be He) says: ﴿and live with them honourably.﴾ This would help him perform the Prayer in congregation with his brothers. I fear that this second job will harm him if there is no need for it. May Allah guide us all!

The ruling on one who delays Fajr Prayer out of negligence

Q 75: I do not perform the Fajr (Dawn) Prayer on time because I wake up late. I do not do that on purpose, but I wake up only after missing the congregational prayer. What is the ruling on this ?

A: It is the duty of a believer to ensure the means that will help in performing Salah (Prayer) on time. It is impermissible to take this matter lightly until the time of the Prayer elapses. Hence, it is your duty, dear questioner, to set an alarm to wake you up when the prayer time is due. If you have no alarm clock, ask your good spouse or anyone else to wake you up. Taking this matter lightly is impermissible and you are held responsible for it.

(Part No. 7; Page No. 137)

The ruling on one who wakes up after sunrise and misses Fajr Prayer

Q 76: When one wakes up after sunrise, would one be praying Fajr (dawn) Prayer at its due time or making up for it ?

A: Upon awakening, one should hasten to perform Wudu' and offer the Sunnah (supererogatory) Prayer of Fajr that is regularly performed and then pray the Faridah (obligatory) prayer, even after the sun has risen. This is what the Prophet (peace be upon him) did when he overslept during some of his journeys and woke up after sunrise. He ordered them to move their mounts away from that place. He said: ﴾It is a place where the devil was with us﴿ Hence, they moved their mounts a little way further, performed Wudu', offered the Sunnah and then prayed the Faridah after announcing the Adhan (call to prayer) and the Iqamah (call to start the prayer). So, if one misses the prayer due to being overcome by sleep, one should perform Wudu' upon awakening, pray two Rak'ahs (unit of prayer), announce the Iqamah and pray the Faridah without any rush.

Q: One day I overslept and could not perform the Fajr Prayer for being asleep. How should I make up for it , please advise .

A: It is obligatory upon a Muslim to pursue the means that will help them pray

(Part No. 7; Page No. 138)

Fajr in congregation, and the rest of prayers as well. If what prevents one is staying up late, then one must refrain from that. One must sleep early to wake up for the prayer on time . If the reason is that there is no one to wake them up, then one must get an alarm clock and set it to go off on time. One may also ask family members, whom he trusts, to awaken him on time.

However, being indifferent and taking this matter lightly means approving of missing the prayer and not caring about it, we seek refuge in Allah from this. In this case, one is sinful and resembles the enemies of Allah from among the hypocrites about whom Allah (Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿

The Prophet (peace be upon him) said: ﴾The heaviest Salah for the hypocrites are the 'Isha' and Fajr Prayers﴿ Ibn Mas`ud (may Allah be pleased with him) said: I witnessed a time when none would not attend it, the prayer in congregation, except a hypocrite who was known for his hypocrisy.

Hence, it is obligatory upon every Muslim, male or female, to beware of taking Salah lightly. A Muslim, rather, must pursue the means that will help to perform the Fajr and other prayers on time. So, one who stays up late must stop this to be able to wake up

(Part No. 7; Page No. 139)

for the Fajr Prayer. One who is not careful to set the alarm must set it, and must ask someone to awaken them must. This applies to the rest of prayers as well. One should never ever take this matter lightly so as not to resemble the hypocrites. May Allah guide us all and grant us safety!

77- Ruling on Deliberately Offering Fajr Prayer after Sunrise

Q: Due to the nature of my work, I offer the Fajr (Dawn) Prayer when I wake up after sunrise. Kindly, advise me!

A: This is a great sin; you should offer Salah (Prayer) at its due time. You should sleep early to wake up early at the time of Fajr Prayer. You can set an alarm to awaken you at the time of Fajr Prayer. It is not permissible for you at all to overlook this matter and offer Fajr Prayer after sunrise. This is a great sin and doing so deliberately is tantamount to Kufr (disbelief) according to the more correct of the two scholarly opinions,

(Part No. 7; Page No. 140)

so you should beware of doing this on purpose, for this is considered neglecting prayer at its due time. Allah (Glorified and Exalted be He) says: ﴾Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.﴿ A group of the Salaf (righteous predecessors) said: His Saying "have given up As-Salât" means they delayed it beyond its due time. You should beware of this by performing one of two things:

You should either sleep early, in order to be able to wake up early for the Fajr Prayer, or set an alarm clock to help you wake up at the time of the Fajr Prayer, or ask someone to wake you up. It is not permissible for you to overlook this matter; rather you should take care to perform Salah at its due time.

Q: What is the ruling on someone who sometimes offers the Fajr Prayer after sunrise, or offers the `Asr (Afternoon) Prayer at home? Should such a person be boycotted or advised? Kindly, guide us, particularly that such a person is one of my relatives.

A: Every Muslim Mukallaf (person meeting the conditions to be held legally accountable for their actions) should observe the Five Obligatory Daily Prayers at their due times; the Fajr Prayer before sunrise,

(Part No. 7; Page No. 141)

the Zhuhr (Noon) Prayer in the afternoon, the `Asr (Afternoon) Prayer when the shadows are equal in length to the objects themselves until the sun begins to turn yellow; the Maghrib (Sunset) Prayer after sunset and the `Isha' (Night) Prayer after the twilight fades. All Muslim Mukallafs should regularly observe these Five Obligatory Daily Prayers which are the pillar of Islam and neglecting it renders one Kafir (disbeliever/non-Muslim). May Allah save us! The Prophet (peace be upon him) said: ﴾The covenant that stands between us and them is Salah; whoever gives it up is a Kafir.﴿ He (peace be upon him) also said: ﴾Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.﴿ ﴾You will be ruled by leaders and you will find from them good matters and abominable matters.﴿ ﴾It was said: O, Messenger of Allah, should not we fight them? He said: No, so long as they establish Salah among you.﴿ This gives evidence that

Salah should be observed regularly, for it is the pillar of Islam, and neglecting it amounts to Kufr. It is not permissible to delay the Fajr Prayer beyond sunrise, or the `Asr Prayer until the sun turns yellow; each prayer should be observed at its due time.

(Part No. 7; Page No. 142)

The correct opinion is that neglecting even one Salah on purpose until its time is over is considered Kufr. May Allah save us! So what about neglecting it many times? According to all scholars, anyone who denies that Salah is obligatory commits Kufr, even if they perform it. However, anyone who says that it is obligatory but neglects it out of laziness or carelessness commits minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) which is a grave sin for which they should be asked to repent to Allah; either they repent or they are to be executed according to Had (ordained punishment for violating Allah's Law). Allah (Exalted be He) says: ﴾But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴿

This gives evidence that those who do not repent should not be let free; rather, they should be executed as a Had according to the Jumhur (dominant majority of scholars), for they are sinners.

Other scholars are of the view that they should be executed as Kafirs. May Allah save us! The Prophet (peace be upon him) said: ﴾Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.﴿ He (peace be upon him) also said: ﴾The covenant that stands between us and them is Salah; whoever gives it up is a Kafir.﴿ Every male Mu'min (believer) should

(Part No. 7; Page No. 143)

offer Salah in congregation, but it is better for women to offer it at home, for this is more conservative for them. As for men, they should offer the Five Obligatory Daily Prayers; Fajr, Zhuhr, `Asr, Maghrib and `Isha' in the Masjid (mosque). The Prophet (peace be upon him) said: ﴾ Whoever hears the Adhan (call to Prayer) and does not respond to it, then there is no (reward for the) Salah for them except those who have an excuse. ﴿ Ibn `Abbas (may Allah be pleased with him) was asked: What is the excuse? He replied: Fear or disease. A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah, I have no one to guide me to the Masjid. He, therefore, asked Allah's Messenger (peace be upon him) permission to perform Salah in his house. He (peace be upon him) called him, and said: ﴾Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it.﴿ Thus, we learn that the Prophet (peace be upon him) ordered the blind man who has no guide and feels his way along the wall to go to offer Salah in the Masjid by saying to him: Respond to it. What about a healthy person who is endowed with eyesight?

The Prophet (peace be upon him) said: ﴾I was going to order that the Salah be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to the people not attending the Salah and burn their houses on them with fire.﴿ He (peace be upon him), who always does what is right, was going to

(Part No. 7; Page No. 144)

burn their houses for they did not attend Salah in congregation with the Muslims. In another narration by Ahmad, he (peace be upon him) said: ﴾If it were not for the women and children in the houses, I would burn their houses upon them.﴿

This gives evidence that it is obligatory upon men to offer Salah in congregation, and that it is not permissible for the Muslim men to absent themselves from the congregation whether in the Fajr Prayer or any other prayer, for this is one of the characteristics of the hypocrites. Allah (Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ The Prophet (peace be upon him) said: ﴾The most burdensome Salah for the hypocrites are the `Isha' Prayer and the Fajr Prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling.﴿

Anyone who neglects offering the Fajr Prayer in congregation resembles the enemies of Allah, the hypocrites. Accordingly, the person in question gives up a great obligation, he should fear Allah and his family should advise him. He should be disciplined by his father, grandfather or elder brother until he offers Salah in congregation. The Prophet

(peace be upon him) said: ﴾Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿ The son who is ten-year-old or more and does not attend the congregation should be disciplined by his father or elder brother, when he reaches puberty, the matter will be graver. May Allah grant us success! La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)

78- Ruling on delaying Salah beyond its due time

Q: There is someone who neglects offering the Fajr (Dawn) Prayer, because he wakes up late, but he offers the other Five Obligatory Daily Prayers at their due time; will his acts be accepted? Kindly, advise him, may Allah reward you with the best!

A: It is not permissible for the Muslim to overlook this matter; he should observe the Five Obligatory Daily Prayers in congregation at their due times. It is not permissible for him to neglect the Fajr Prayer, Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer or `Isha' (Night) Prayer. He should offer all prayers in congregation in the Masjid (mosque). If he neglected this, he will be a sinner in imitation of the hypocrites, and so he should be disciplined by the ruler. However, if he deliberately delays the Fajr Prayer until the sun rise,

(Part No. 7; Page No. 146)

he commits Kufr (disbelief) according to the more correct of the two scholarly opinions. May Allah save us! The Prophet (peace be upon him) said: (Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.) He (peace be upon him) also said: (The covenant that stands between us and them is Salah; whoever gives it up commits Kufr.) Anyone who deliberately delays the Fajr Prayer until he wakes up after sunrise to go to work commits Kufr according to the apparent meaning of the previous Hadith and the most correct scholarly opinion. Giving up even one Salah until its time is over is Kufr. He should beware of this bad deed, and if he does this because of staying awake at night, then he should sleep early to be able to wake up early at dawn. It is most likely that such people stay awake at night and sleep before the dawn which is a great sin. They should sleep early or set the clock to be able to wake up to offer the Fajr Prayer in congregation with Muslims.

Q: Should we boycott those who do not attend the Fajr Prayer or advise them?

(Part No. 7; Page No. 147)

A: You should do the fittest; if it is better to continue advising them so that they may be guided, do so and seek help from some relatives and friends, for maybe they respond to your advice. If they refused to act upon your advice, they should be abandoned and their matter should be referred to the ruler or the court, so that they get the suitable punishment. However, if the advice is more likely to be acted upon, it should be given.

79- The Ruling on occasionally delaying Fajr Prayer until sunrise

Q: I sometimes oversleep and then offer the Fajr Prayer when I wake up after sunrise. What is your advice to me, may Allah reward you with the best!

A: This deed is abominable; it is not permissible for you to overlook the Fajr (Dawn) Prayer, or any other prayer. Every Muslim should offer Salah (Prayer) at its due time.

(Part No. 7; Page No. 148)

It is not permissible for any Muslim to delay the Fajr Prayer, or any other prayer, beyond its due time, for this is one of the characteristics of the hypocrites. With regard to the hypocrites, Allah (Glorified and Exalted be He) says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿ Your deed in this case is worse than that of the hypocrites, for they at least wake up but you do not, as you delay the Fajr Prayer beyond sunrise. Therefore, you should offer the Salah promptly at its due time and in congregation. You should not imitate the hypocrites. The Prophet (peace be upon him) said: ﴾The most burdensome prayers for the hypocrites are the `Isha' (Night) Prayer and the Fajr Prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling.﴿

He (peace be upon him) also said: ﴾Whoever hears the call (Adhan) and does not respond to it, then there is no (reward for the) Salah for them except those who have an excuse.﴿ It was said to Ibn `Abbas (may Allah be pleased with him): 'What is the excuse?' He replied, 'Fear or sickness.' It was authentically reported that a blind man came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I have no one to guide me to the Masjid (mosque), so is there any Rukhsah (concession) for me to perform Salah at home?' He

(Part No. 7; Page No. 149)

(peace be upon him) said: ﴾Do you hear the call (Adhan) the man said, 'Yes'. He (the Prophet) said, 'Respond to it.'﴿ The Prophet (peace be upon him) ordered the blind man who had no one to guide him to the Masjid to 'Respond to the call.' What about those who are healthy and have been gifted with eyesight? You should fear Allah and offer the Salah in congregation and at its due time.

Anyone who deliberately delays the Salah beyond its due time commits Kufr (disbelief) according to a group of scholars. The Prophet (peace be upon him) said: ﴾Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.﴿ He (peace be upon him) also said: ﴾The covenant that stands between us and them is Salah; anyone who gives it up commits Kufr.﴿

The apparent meaning of this Hadith indicates that anyone who deliberately delays offering the Fajr Prayer until the sun rises without any excuse is considered Kafir (disbeliever/non-Muslim). May Allah save us! You should beware of this; you should offer Salah at its due time and in congregation in the

Masjid. You should seek the means that would help you wake up for Salah, such as by sleeping early,

(Part No. 7; Page No. 150)

or setting your alarm to awaken you at the time of the Fajr Prayer. You can ask your wife, father, brother, etc. to awaken you at the time of Salah. What matters is that you should offer Salah at its due time.

80- Neglecting to awaken family members for Salah is a sin

Q: I always wake up early to offer the Fajr (Dawn) Prayer, and I sometimes miss it. However, when I wake up to pray, I do not awaken my husband, as he continues sleeping until it is time for work and prays when he wakes up. Am I to blame for this?

A: Yes, both you and your husband are to blame. You have to awaken him, fear Allah and help him do good. He must wake up and offer the Fajr Prayer at its due time with Muslims in the Masjid (mosque). He should not continue sleeping until its time for work. This is an abominable act that entails Kufr (disbelief), if he does so deliberately.

(Part No. 7; Page No. 151)

May Allah save us! You should be keen to awaken and advise your husband. He should fear Allah and wake up in time to pray with Muslims in the Masjid. This is what you should do. Allah (Glorified be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ And: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿

The Prophet (peace be upon him) said: ﴾Whoever among you who sees something abominable should rectify it with their hands; and if they have not strength enough to do it, then they should do it with their tongues;﴿ You can change the abominable act of your husband with the tongue, even if he becomes angry and hates that you awaken him. You should fear Allah and guard your Salah (Prayer) and help him do good. However, if he does not respond, you should abandon him and return to your family. This is because giving up Salah deliberately at its due time- may Allah save us- is considered Kufr, according to the most correct scholarly opinion. The Prophet (peace be upon him) said: ﴾Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.﴿ He (peace be upon him) also said: ﴾The covenant that stands between us and them is Salah; whoever gives it up

(Part No. 7; Page No. 152)

commits Kufr.﴿ Anyone who delays Salah intentionally until sun rise commits Kufr according to the most correct scholarly opinion. Accordingly, you should fear Allah, and help your husband do good. If he responds to you, it is good; otherwise, you should abandon him, refrain from having sexual intercourse with him and return to your family. We ask Allah to grant us safety and protection! May Allah guide us all!

81- Ruling on missing Fajr Prayer because of medicaments

Q: I suffer from asthma and nose allergies for which I have to take sleeping pills at night especially on winter nights and this prevents me from getting up to offer Fajr (Dawn) Prayer at its prescribed time. However, I make up for it when I offer Salat-ul-Duha (Supererogatory prayer before noon). Is it permissible for me to delay Fajr Prayer beyond its prescribed time? May Allah reward you with the best!

A: It is not permissible to delay Fajr Prayer until after sunrise. For, you should offer Salah (Prayer) at its prescribed time in any manner you can. You should offer it while standing and if you cannot, then while sitting, if

(Part No. 7; Page No. 153)

you cannot, offer it while lying on your side, and if you cannot, offer it while lying on your back. That is what a believer (man or woman) should abide by in case of suffering an illness. It was related that `Imran ibn Al-Husain (may Allah be pleased with him) complained to Allah's Messenger (peace be upon him) of an illness. Then, the Messenger of Allah (peace be upon him) said to him: «Offer Salah while standing and if you cannot do so, offer it while sitting and if you cannot do that, then offer it while lying on your side, and if you cannot, then offer it while lying on your back.» Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

Thereupon, you should offer Salah at its prescribed time before sunrise in the manner which suits you best. It is preferred to offer it early in the last darkness of night and first light of morning as much as possible: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Thus, if you can offer Salah while standing, do so. However, If you cannot stand, then you can offer it while sitting. If you are unable to offer it while sitting, you can do it while lying on your side, preferably on your right side. If you are unable to pray on your side, then offer Salah lying on your back.

82- What is obligatory for those who wake up a few minutes before sunrise

Q: When a person gets up a few minutes before sunrise, should they offer first the Faridah (obligatory act), i.e. Fajr (Dawn) Prayer, or the Nafilah (supererogatory)?

A: It is prescribed for them to offer the Nafilah, two Rak`ahs (units of prayer), first even if the sun has risen and then the Faridah, acting upon the Sunnah (action following the example of the Prophet). It was reported that the Prophet (peace be upon him) and his Companions overslept on a journey, and then he ordered them to pronounce the Adhan (call to Prayer), and when they did, he offered the Sunnah Ratibah (supererogatory prayer performed on a regular basis) before performing the Faridah. This is adopted in all prayers regardless of whether it is Sunnah Ratibah of Fajr Prayer or Sunnah Ratibah of any other Faridah.

83- The ruling on missing obligatory prayers during one's youth

Q: All praise be to Allah, I observe the obligatory daily prayers except the Fajr Prayer in the Masjid, and with every prayer I perform one of the obligatory corresponding prayers which I missed when I was young. My question is about the `Asr Prayer,

(Part No. 7; Page No. 155)

Should I perform the missed `Asr Prayer before or after the obligatory `Asr prayer I observe regularly in the Masjid?

A: It is obligatory to observe the obligatory daily prayers, including the Fajr Prayer, at their prescribed times in congregation, in Allah's Masjids. You should not behave like the hypocrites, about whom the Prophet (peace be upon him) stated: ﴾The prayers which the hypocrites find to be most burdensome are the `Isha' (Night) Prayer and the Fajr Prayer.﴿ Allah (Exalted be He) also states: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness﴿

So, it is not permissible for you to emulate the hypocrites, whether in delaying the Fajr Prayer or any other prayer. Rather, it is obligatory to observe the Fajr Prayer and the other obligatory prayers in congregation in the Masjid. As for the obligatory prayers you missed, if that was before reaching the age of puberty, you are not sinful for having done so. Yet, if that was after reaching the age of puberty and then you repented, you should know that repentance wipes out prior wrongdoings, and you are not required in this case to make up for these neglected prayers. You should proceed in your life offering true repentance and performing good deeds, along with observing the obligatory daily prayers regularly in the Masjid.

(Part No. 7; Page No. 156)

Such is the preponderant scholarly view in this respect. Allah (Glorified and Exalted be He) states: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ It is worth noting that abandonment of prayer is a major type of Kufr (disbelief), according to the preponderant scholarly view. The Prophet (peace be upon him) stated, ﴾Between a person and disbelief is their abandoning prayer.﴿ Related by Muslim in (Sahih Muslim). The Prophet (peace be upon him) also said, ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat (prayer). He who abandons it, becomes a disbeliever.﴿

Prayer is one of the pillars of Islam. So, the Muslim, male or female, who abandons prayer becomes disbeliever if they do so intentionally. But if some prayers are missed due to forgetfulness or to sleeping until the time of these prayer was over, they are to be made up when one awakes and remembers it. The Prophet (peace be upon him) stated: ﴾Whoever misses a prayer because of oversleeping or forgetfulness must offer it when they remember. There is no expiation for it, except this.﴿

It is not permissible for anyone to deliberately delay the obligatory daily prayers, including the Fajr

Prayer. Muslims are required to regularly and diligently observe prayers at their prescribed times, men in the Masjids and women in their dwellings.

(Part No. 7; Page No. 157)

A person who abandons prayer without a legally reasonable excuse, doing this out of negligence, is considered a disbeliever according to the preponderant view point of scholars. If one does so out of stubborn denial that prayer is obligatory, they are disbelievers according to the consensus of scholars - May Allah save us from such a destiny. However, some scholars hold that the person who abandons prayer out of carelessness, not out of denial that it is obligatory, is not actually regarded a disbeliever. Rather, they are considered to be committing a sin graver than the sin of adultery or theft, which the Prophet (peace be upon him) figuratively likened to disbelief because of its severity. The majority of scholars hold that such person is a disbeliever of a lesser degree than outright disbelievers, while the preponderant view in this respect is that abandoning prayer out of negligence is a type of disbelief that is graver than uttering disbelief. This latter opinion is attributed to the Prophet's Companions (may Allah be pleased with them). As prayer is one of the pillars of Islam, whoever neglects it harms their Deen (Faith), and the person who regularly observes it is mindful of their Deen. As for those who abandon prayer but are later guided to the right path and they repent, Allah accepts their repentance. Such people are to be mindful not to miss any more obligatory acts of worship in future, knowing that they are not required to make up for the prayers they abandoned in the past. Repentance wipes out past sins such as Islam, once embraced, erases one's previous acts of disbelief. It is Allah Alone Whose Help we seek.

84- Repentance is obligatory on one who intentionally delays prayers, without having to make them up

Q: Is the one who delays a certain prayer required to make it up, or is it sufficient to offer true repentance, resolving not to abandon prayer anymore? What is the legal proof in this regard?

(Part No. 7; Page No. 158)

A: A: If one performs a certain prayer and then discovers that it is offered before its due time, one is to repeat it. But if one observes it after its time is over, such would be wrong, and one must repent for such wrongdoing and never commit it again. However, such prayer will still be valid, but offering it at a delayed time is called making up for obligatory prayer. Many scholars are of the opinion that whoever deliberately delays prayer until its prescribed time is over becomes a disbeliever. Thus, such a person is to repent of this, without having to make up for the prayers delayed. This is because such sin is a grave one that is not expiated for by merely making up for it. Compensation works only in expiation for venial wrongdoings that are not that grave. Grave sins are atoned only by offering true repentance. This is also the case with the crime of premeditated murder, the grave sin which no expiation can atone. The killer is to be sentenced to death, or is to pay the blood money [if the family of the victim waives its right to retaliation against the killer].

Expiation for murder is enacted only in case of manslaughter or accidental homicide. By analogy, the person who forgets to observe a certain prayer or misses it due to oversleep is only required to make up for it later and is not considered sinful in this case. If one delays the Fajr Prayer, for example, until after sunrise or the `Asr Prayer until after sunset, they will then be committing a grave sin. Hence, they are required to repent to Allah of such a sin. As for one making up for the prayers delayed beyond their specified times, scholars have different views in this respect. Scholars who consider such a person a disbeliever hold that one is not required to make up for that delayed prayer, while the scholars who do not consider that person a disbeliever, hold that they are to make up for it. So, it is obligatory on Muslims, male and female, not to delay prayers beyond their specified times. Whoever does so on purpose and out of heedlessness must repent to Allah, without having to make up for it. This is the most preponderant view in this concern.

(Part No. 7; Page No. 159)

A Muslim may, however, perform a certain prayer after its prescribed time, but still within the window of its permissible time, such as performing the `Asr Prayer when the sun becomes yellowish on the horizon. However, one is to offer repentance for delaying it until such time and must supplicate Allah to forgive them. The reason for considering a person delaying prayer a disbeliever, according to some knowledgeable scholars, is that they do so deliberately after the lapse of its specified time, as when one delays the `Asr Prayer, for example, until after sunset. However, many scholars are of the opinion that such a person may make up for it after the lapse of its time and that they must repent to Allah for this.

Hence, Muslims are to be careful not to delay prayers until their time elapses. They should be mindful to observe prayers at their prescribed time - men in congregation in the Masjids, and women at home -, avoiding negligence in this respect. There is no difference between the Fajr Prayer and any other prayer in this regard. However, it should be noted here that offering two combinable prayers together, like the Zhuhr Prayer with the `Asr Prayer, and the Maghrib Prayer with the `Isha' Prayer, is more tolerable than delaying the Fajr Prayer, for example, until after sunrise, or delaying the `Asr Prayer until after sunset; though it is obligatory on all Muslims to observe the five obligatory daily prayers each at its specified time. An exception to this is the case in which there is a valid excuse for doing so. This is like the case with the sick and the traveler, who are permitted to combine the Zhuhr Prayer with the `Asr Prayer, and the Maghrib Prayer with the `Isha' Prayer. We beseech Allah (Exalted be He) to guide people to the right path and to grant them success.

(Part No. 7; Page No. 160)

85- Sinfulness of one who delays prayer because of oversleeping

Q: Is one who delays prayer because of staying up late or oversleeping considered sinful for that?

A: If they do this intentionally, there is no blame on them, for the Prophet (peace be upon him) stated: ﴾During sleeping there is no negligence; negligence is during waking up﴿ referring to the person who delays prayer (being overcome by sleep) until its time is over and the time of the following prayer is in. Allah (Exalted be He), quoting the believers who supplicate Him, says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ To this supplication He replies: "I have (granted what you ask for)".

There is nothing wrong if one, under normal circumstance, oversleeps, or - being preoccupied with something else - forgets to offer prayer at its prescribed time. The Prophet (peace be upon him) himself sometimes forgot things, and so did his Companions. It is human to forget and sometimes to make mistakes.

(Part No. 7; Page No. 161)

The Prophet (peace be upon him) stated: ﴾I am a human being who (sometimes) forgets as you all do.﴿ The lesson to learn here is to avoid the reasons that lead one to be overcome by sleep until prayer time elapses. One should go to bed early in order to wake up in time for Fajr Prayer. They should also set their alarm clocks to prayer time (if they are going to sleep at any time), or ask someone close to them to wake them at the proper time. They should employ every possible means to ensure that they do not oversleep or miss the prayers that Allah (Exalted be He) has ordained. If, however, one unintentionally forgets to pray, there is no blame on them.

86- If performed after sunrise, should Qur'anic recitation in Fajr Prayer be done loudly or subvocally?

Q: The brothers M. F. and A. Sh. from Zhahran ask: If a Muslim wakes up after sunrise, should they perform (Qur'anic recitation in) the Fajr (Dawn) Prayer loudly or subvocally?

A: They are to recite it aloud. However, the true believer should not delay prayers, show laziness or neglect performing them. Instead, one should use all possible means

(Part No. 7; Page No. 162)

which help him perform prayers at their specified times in congregation, with his fellow Muslims in the Masjid. For example, one may set the alarm clock to the proper time for offering the prayer, or they may ask other family members - who are sure to be awake at the time of Fajr Prayer - to wake them. They should also go to bed early so that it would not be difficult for him to wake up for the Fajr Prayer. It is not at all permissible for a person to neglect offering the Fajr Prayer at its specified time, or to offer it when they wake up to go to work. This is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) . If one is used to doing this deliberately, they would be regarded as disbelievers, as a group of knowledgeable scholars are of the opinion that the person who abandons it, even once, is considered a disbeliever.

According to many knowledgeable scholars, any Muslim who intentionally abandons the obligatory prayer, such as the Fajr Prayer, is showing disbelief, as the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ This hadith refers to abandoning the obligatory prayers altogether, including abandoning some of them. This is also implied in the Prophet's (peace be upon him) Hadith: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat (Prayer). So, whoever abandons it becomes a disbeliever.﴿ So, it is obligatory on every Muslim person, male and female, to fear Allah (Exalted be He) and be mindful of their duties toward Him, showing diligent interest in observing the obligatory prayers. Prayer is the backbone of Islam and the most important pillar of it, next to Shahadah (Testimony of Faith). Allah (Glorified be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿

(Part No. 7; Page No. 163)

He (Glorified be He) also says, ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ It is thus obligatory on every Muslim to be earnest in observing all the obligatory prayers by day and night, including the Fajr Prayer. It is not permissible to show heedlessness in this matter, like the hypocrites. If a person, however, has overslept and woken up after sunrise, they are to perform the Fajr Prayer immediately, as the Prophet (peace be upon him) said: ﴾Those who miss a prayer because of oversleep or forget it, should offer it when they remember it; there is no expiation for it except this.﴿ A person in this case is to recite the prayer aloud in the same manner they do when they observe it at its specified time. The Prophet (peace be upon him) and his Companions missed the Fajr Prayer in some battles and while traveling; they slept so deeply that they were unaware of the time of Fajr Prayer, and when they woke up, they offered it in the same way they would do when they were performing it at its specified time, i.e. with Adhan (call to Prayer) and Iqamah (call to start the Prayer), and the Prophet (peace be upon him) led them in the prayer with a loud recitation.

So, the person who oversleeps and misses the Fajr Prayer is to observe it when they wake up, offering first the two- Rak`ahs Sunnah prayer of the Fajr Prayer and then the obligatory prayer. But it is important to be diligently careful of waking up at the prayer time. Many people nowadays - may Allah guide them to the right path - are unmindful of observing the Fajr Prayer at its specified time, and many others do not principally care to wake up unless it is time to go to work. This is Munkar and an enormous corruption. Besides, it subjects the person to be judged as an apostate from Islam. So all Muslims, male and female, are to be earnest in regularly observing the obligatory prayers, which are considered the backbone of Islam.

(Part No. 7; Page No. 164)

They are required to do their best to wake up at the time of the Fajr Prayer, so that men can observe it in congregation at the Masjid, and women can perform it at the proper time at home. Delaying prayer until after sunrise is a flagrant Munkar that is not permissible. A multitude of knowledgeable scholars hold that the person who delays prayer on purpose is showing disbelief; and this is the preponderant view in this regard as indicated in the Hadiths reported on this issue. Muslims must not be intentionally heedless of observing the obligatory prayers regularly at their specified times so as not to be liable to be judged as disbelievers and apostates from Islam. Allah (Exalted be He) has facilitated the means that help us perform prayer at the proper time, such as alarm clocks which a person can set to prayer time or a little time before the Adhan (call to Prayer), in order to wake up and perform ablution without haste, or set it to a previous time so that they can offer the Witr (supererogatory prayer with an odd number of units) at the end of the night. Muslims should also acquire the habit of going early to bed so that they do not oversleep and miss the Fajr Prayer. A person can also ask a family member, who is used to being awake at the Fajr time, to regularly wake them up for the Fajr Prayer. Allah (Glorified be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ The Prophet (peace be upon him) also said: ﴾A person

(Part No. 7; Page No. 165)

who satisfies the need of his (or her) brother (or sister), Allah will satisfy his (or her) need.﴿ He (peace be upon him) also said: ﴾Allah will aid the Servants of His so long as the servants aid their fellows﴿ We beseech Allah to guide all people to the right path.

Q: A person, who listens to the program, from Khamis Mishit asks: Should a person, who performs Fajr Prayer after its prescribed time due to oversleep, recite (Qur'an during prayer) loudly or subvocally? Should they also offer the regular Sunnah of the Fajr Prayer before or after observing the obligatory Prayer? Please give us a fatwa on this question.

A: If a person wakes up later; even after sunrise, they should first offer the two-Rak`ahs Sunnah Prayer of the Fajr Prayer, and then observe the obligatory Prayer in question, raising their voice as they would have done if they had observed it at its specified time. This is because the Prophet (peace be upon him) and his Companions - in some of their travels - overslept and missed the Fajr Prayer, and then the Prophet (peace be upon him) got up when the edge of the sun had risen. Thereupon, he ordered that the Adhan for prayer be pronounced, and then he offered the two-Rak`ahs Sunnah Prayer of the Fajr Prayer, pronounced Iqamah and observed the obligatory prayer raising his voice as he would do at its specified time.

This is the way of the Sunnah on missing the Fajr Prayer because of oversleeping until after sunrise. In such a case, a person is to perform ablution, and offer the two-Rak`ahs Sunnah prayer and then the obligatory prayer aloud, following the example of the Prophet (peace be upon him).

Q: Should the person performing the Fajr Prayer after sunrise, whether alone or in congregation, raise his voice in recitation during the prayer?

A: If a person misses a Fajr Prayer and makes up for it alone after sunrise, they should observe it aloud. This is what the Prophet (peace be upon him) did when he and his Companions had overslept and missed the Fajr Prayer, while traveling. They then did not wake up until the sun had risen. He thus ordered that the Adhan for prayer be pronounced, and then he offered the two-Rak`ahs Sunnah Prayer of the Fajr Prayer, pronounced Iqamah and observed the obligatory prayer loudly.

Q: When a person misses the Fajr Prayer and performs it after sunrise, should they do the recitation aloud or subvocally?

A: A person in such a situation is to recite in the Fajr Prayer aloud, because when the Prophet (peace be upon him) and his Companions had overslept and missed the Fajr Prayer while traveling, he made up for it after sunrise, raising his voice in recitation. Making up for a certain act necessitates simulation of what was missed.

Q: If a person misses a prayer that is to be recited aloud, should they recite in that prayer vocally or subvocally?

A: It is the way of the Sunnah to raise one's voice in recitation while making up for the missed prayer which is to be principally recited aloud. It occurred that the Prophet (peace be upon) and his Companions, in some of their travels, were so overwhelmed by sleep that they missed the Fajr Prayer and only got up after sunrise. Upon this, he made up for it by raising his voice in recitation.

87- The legal ruling on delaying Fajr prayer until the time of Zhuhr Prayer

Q: What is the legal ruling on the person who delays observing the Fajr (dawn) Prayer and offers it with the Zhuhr (noon) Prayer, noting that such a person wakes up when the Adhan (call to Prayer) for Fajr prayer is pronounced? Would their prayer be accepted? Please give us an answer. May Allah reward you.

(Part No. 7; Page No. 168)

A: This is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an unlawful act. Allah (Glorified and Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ He (Glorified be He) also says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ These verses refer to the obligation of performing the five obligatory daily prayers at their prescribed times. The Prophet (peace be upon him) set for us the times of the five obligatory daily prayers (i.e. Zhuhr Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr Prayer). So, it is not lawful for Muslims to delay either the Fajr Prayer or any other obligatory prayer. Rather, they are to observe them at the beginning of their respective times; males in congregations in the Masjids, and females at home. It is principally unlawful to delay Fajr Prayer until sunrise; [if so] for all the more reason, it is unlawful to delay it until Zhuhr Prayer. This is a flagrant Munkar, and some knowledgeable scholars consider the person who does so as a disbeliever. May Allah save us from such a destiny. So, the person who does so must repent to Allah (Exalted be He) and be careful not to do the same anymore. They must be interested in observing it at its specified times with no delay.

88- What does a missed prayer refer to?

Q: A. Gh. from Al-Ahsa' asks: What does a "missed prayer" mean ?

A: A prayer is described as missed when it is observed after its time is over. For example, if a person oversleeps until the sun has risen,

(Part No. 7; Page No. 169)

the Fajr (dawn) Prayer then is described as having been missed, and such is the case with the Zhuhr (noon) Prayer if a person sleeps at noon until the time for the `Asr (afternoon) Prayer has set in. So, the missed prayer is that which is performed after the elapse of its prescribed time. It is obligatory on the person who has overslept the time of a certain prayer or forgotten it to make up for it immediately when they remember it. But if a person delays the obligatory prayers intentionally, they would be deviating from the right path and showing disbelief. May Allah safeguard us from this.

So, Muslims who delay performing the obligatory prayers are to repent to Allah (may He be Exalted and Glorified); and should they make up for these prayers, there would be nothing wrong on their part to be on the safe side away from the scholarly differences over this point. It is the intentional deferment of observing the obligatory prayers which is considered a type of disbelief, as the Prophet (peace be upon him) said: (What makes a person a disbeliever and a polytheist is abandoning prayer.) He (peace be upon him) also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat (prayer). He who abandons it, becomes a disbeliever.) This is a serious warning.

So, it is mandatory on all Muslims to pay extensive attention to performing the obligatory daily prayers at their specified times. A person who intentionally delays them until their specified times elapse is exhibiting disbelief, even if they do acknowledge them and believe in their being obligatory. This is according to a great number of knowledgeable scholars, as the Prophet (peace be upon him) said: (What makes a person a disbeliever and a polytheist is abandoning prayers.) Note that the Prophet (peace be upon him) did not say in this Hadith "If one has denied its being obligatory". He

(Part No. 7; Page No. 170)

(peace be upon him) also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.) Indeed, this too is a serious threat.

89- The legal ruling on women who cannot calculate the duration of their past menstrual periods

Q.: The questioner asks: In the past, I could not count the exact duration of my period; as on some days I could not distinguish whether they were days of purity or not. In consequence, I did not observe prayers during such days. I made up these missed prayers, but I later learned that the way I was doing so was wrong. Now I want to make up these missed prayers. So, I would like to ask His Eminence, Shaykh `Abdul-`Aziz to clarify for me and my Muslim fellow sisters how to make up the missed prayers in a situation like this. I hope he will also send a special message to women regarding this issue.

A: A woman should carefully observe her menstrual period and the time she becomes pure from it. Thus, when the regular duration of her period - be it five or six days or more or less - ends, she can perform Ghusl (bath following major ceremonial impurity), and then observe her acts of worship; prayer, fasting, etc.

(Part No. 7; Page No. 171)

She is also allowed then to have intercourse with her husband, until the time of her following period. The days of a woman's period may vary; in some months they may be five and in some others they may be six or seven. This causes no problem regarding the menstrual period. When she notices the discharge of blood, she is to postpone her prayer and fasting and abstain from intercourse with her husband. When she notices the white Qassa (pure white fluid discharging from her, i.e. the sign of purification), or notices that her sanitary napkin is clean, she is to perform Ghusl and then observe her acts of worship again.

However, if the bleeding continues for more than fifteen days, this is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), and in this case, she is to observe prayer and fasting at their prescribed times until the time of her regular menstruation comes. At this time, she is to count her regular days of menstruation, be they five, six or seven days or thereabouts, and stop praying and fasting during them.

When these days elapse, she is to perform Ghusl, considering the bleeding after this to be Istihadah. She may then pray, fast, and have intercourse with her husband, as Istihadah does not prevent women from such acts. The woman experiencing Istihadah is to wear a sanitary napkin, or any other blood absorbent material, perform ablution for every prayer, and offer each prayer at its prescribed time. It is also permissible for her to combine two prayers: Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer, and Maghrib (Sunset) Prayer with `Isha' (Night) Prayer, just as the Prophet (peace be upon him) taught Hamnah Bint Jahsh when she was experiencing prolonged Istihadah.

It is preferable for the woman experiencing Istihadah to make one Ghusl to observe both Zhuhr and `Asr prayers; one other Ghusl to observe both Maghrib and `Isha' Prayers; and one Ghusl for the Fajr Prayer.

(Part No. 7; Page No. 172)

She may perform ablution for every prayer, though Ghusl is preferred. This is not to say that Ghusl is obligatory in the case of Istihadah, i.e. during the days when she notices flow of abnormal vaginal bleeding between two menses of her. Besides, there is no problem if she observes each of the five obligatory daily prayers at its respective time. In other words, when the time of an obligatory prayer is in, she may wash her vagina well, wear some absorbent material, perform ablution and then observe this prayer, and so is the case with each prayer.

It is preferable, however, for her to combine the Zhuhr and `Asr prayers; and the Maghrib and `Isha' prayers. Making one Ghusl to observe the Zhuhr and `Asr prayers; another Ghusl for the Maghrib and `Isha' prayers; and a third one for the Fajr Prayer, is also recommended as is previously mentioned.

As for making up missed prayers, if a woman is certain about missing some prayers after the past menstruations, she is to make them up; but if she is not certain, this is then speculation which should be avoided. If she is sure that she has failed to observe some obligatory prayers during her days of purity following her menses in the past due to confusion regarding her state of purity, she is to make up those missed prayers. However, if she is not certain and her thoughts are only suspicions, she is to disregard such doubts and seek refuge with Allah from Satan's insinuating thoughts.

On the other hand, if the questioner neglected these prayers intentionally and indifferently, this cannot be made up for except through true repentance and expressing remorse for what she did. This will suffice in this case, as there is no expiation for a Muslim's purposeful abandonment of prayer except through true repentance. For, giving up prayer on purpose is considered Kufr (disbelief) - may Allah safeguard us from this. The Prophet (peace be upon him) stated: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat (prayers). He who abandons it, becomes a disbeliever.﴿ This Hadith refers to whoever abandons prayer deliberately, not out of forgetfulness or ignorance of some related legal rulings. A person who does so is committing a flagrant act of disbelief - we seek refuge with Allah from this. In such case, one is required to repent, without having to make up for the prayers which they failed to perform.

As for those who do not observe prayer due to suffering illness or confusion [regarding their state of purity], and do not know that it is obligatory on them to perform prayer (then), they are not abandoning it deliberately or negligently. Rather, they think that it would be better to delay performing the prayer until they recover, which is a manifest mistake. They are obliged to perform prayer whatever their condition may be. If they are unable to stand during prayer, they can sit; if they cannot offer it while sitting, they are permitted to observe it while lying on their sides; and if they are still unable to pray in this position, they can pray lying on their backs. The point is that they are not to abandon it. They must perform it in any possible way; standing, sitting, leaning, or lying down. Allah (Exalted be He) states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

That is what the Prophet (peace be upon him) taught his Companion, when he said to `Imran ibn Al-Husayn while the latter was sick, ﴾Pray while standing; if you cannot do this, (pray) while sitting; and if you still cannot (pray in this position), pray while lying on your side. If you are unable to pray in such a position, do it while lying on your back.﴿ That is what the Prophet (peace be upon him) taught him to do. Accordingly, one is not to delay the prayers; no one is allowed to do this. Rather, they are to perform every prayer at its prescribed time. In case they be sick, like a woman in a state of Istihadah, they may combine each two close prayers with together; Zhuhr Prayer with `Asr Prayer, and Maghrib Prayer with the `Isha' Prayer.

Accordingly, the questioner is to make up for the prayers which she missed out of forgetfulness or abandoned due to illness and later knew that such was wrong. She is to make up for these missed prayers as is the case with one who forgets to offer a certain prayer or sleeps before offering it until its time elapses. As for the person who deliberately and negligently abandons prayer, they are not to make up for it. They are to repent, according to the preponderant scholarly view in this respect. It should be noted that whoever misses a certain prayer out of forgetfulness or oversleeping is to make up for it once they remember. The Prophet (peace be upon him) stated, (The person who misses a prayer because of forgetfulness should offer it when they remember (it), there is no expiation for it except this.) This is the case with one who has an excuse for missing a certain prayer. As for the negligent person who abandons prayer on purpose, they - according to the preponderant legal opinion - are required only to offer true repentance, without having to make up for it.

90- How to make up for missed prayers

Q: How can a Muslim make up for missed prayers? I mean for a certain prayer that missed throughout,

(Part No. 7; Page No. 175)

such as the Fajr (Dawn) Prayer? And if the missed prayer is one which is to be recited loudly, is the person making up for it required to raise their voice during recitation ?

A: A Muslim who has missed some prayers is to make up for them in the same manner they should have been performed at their respective regular times. This is to say, if the missed prayer is a Jahri one (Prayer recited out loud), the person making up for it is to also raise their voice during recitation, like the Fajr, `Isha' (Night), and Maghrib (Sunset) prayers; and if it is a Sirri Prayer (one with subvocal recitation), it is to be made up for subvocally, such as Zhuhr (Noon) and `Asr Afternoon) prayers. Compensation here is to be offered by a person who missed the prayer because of oversleep or forgetfulness, or because they were sick and mistakenly thought that it would be better for them to delay performing it until they recover.

If a person abandoned the obligatory prayers on purpose, but was later guided to the right path and declared repentance, they do not have to make up for the prayers they had abandoned. This is according to the preponderant scholarly view in this respect, as true repentance wipes away the sins committed before it. Compensating for the missed prayers is to be done by the person who has not observed them at their regular times because of forgetfulness or oversleep or because they were sick and thought that it would be better to delay prayers until they recover. But the person who deliberately abandons the obligatory prayers - may Allah safeguard us from such behavior - is showing disbelief, as the Prophet (peace be upon him) said: ❨That which differentiates us from the disbelievers and hypocrites is our performance of Salat (prayers). He who abandons it,

(Part No. 7; Page No. 176)

becomes a disbeliever.❩ This Hadith is related by Imam Ahmad, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a sound chain of narrators on the authority of Buraydah (may Allah be pleased him). The Prophet (peace be upon him) also said: ❨ What makes a person a disbeliever and a polytheist is abandoning prayers. ❩ This Hadith is related by Imam Muslim in (Sahih Muslim). There are other Hadiths that indicate the same ruling.

To sum up, if a person denies the incumbency of obligatory prayers, they would be disbelievers, according to the consensus of scholars. May Allah protect us from this. As for those who are unmindful of observing the obligatory prayers and intentionally abandon them, they are imitating the hypocrites and are considered disbelievers, according to the preponderant scholarly viewpoint. Such people have to offer true repentance through deeply regretting their past negligence in this respect, putting an end to abandonment of prayer, and resolving not to do this again. Declaring true repentance (in this way) is sufficient in the case of such people, and they do not have to make up for the abandoned prayers.

91- The Ruling on a person who, after observing the Fajr Prayer, is uncertain whether he or she has performed the `Isha' Prayer

Q: If I woke up to observe the Fajr (Dawn) Prayer, and then I doubted if I had performed the `Isha' (Night) Prayer or not, what is the legal ruling if observing it means it was not performed,

(Part No. 7; Page No. 177)

and what if the contrary is true? Also, what is the legal ruling if the uncertainty about performance and nonperformance of the Prayer is at the same degree ?

A: According to Allah's Purified Shar` (Law), if a person is uncertain whether or not he or she has performed an obligatory Prayer, they should observe it, if they are used to showing laziness in this respect to the extent of missing prayers. If the questioner is of this type of people, he or she must make up for the missed `Isha' Prayer before observing the Fajr Prayer; and if they are not like that, but, rather, used to observing the obligatory prayers regularly at their specified times, they should disregard these doubts. It is worthy to emphasize here that it is obligatory on male Muslims to observe the Five Daily Obligatory Prayers in congregations in the mosques; it is not permissible for them to perform the prayers at home unless they have Shar`y (Islamically lawful) excuses such as illness or fear of going out lest his life may be endangered.

If the questioner sometimes delays the `Isha' Prayer and time passed while he or she is preoccupied with doing something else, and if the uncertainty about not performing it is unsure, they are to make up for it first and then offer the Fajr Prayer. But if such uncertainty is nothing but baseless doubts and illusions and the questioner regularly observes the `Isha' Prayer at its specified time as Allah (Exalted be He) has ordained,

(Part No. 7; Page No. 178)

he or she is to regard such doubts as insinuations which should be disregarded. He should offer the Fajr Prayer only and take for granted that he has performed the `Isha' Prayer at its specified time as usual.

92- Why it is preferred to make up for the missed Prayers?

Q: A questioner from Libya asks : Is it required to make up for the missed Prayers or is it sufficient only to show repentance for missing them ?

A: If a person has missed some obligatory Prayers, he or she must make up for them, as the Prophet (peace be upon him) said: (Pray what you are in time for, and make up for what you have missed.) Besides, the missed Prayers' being obligatory, it remains incumbent upon the person who has missed them to make up for the same, if he or she overslept their time or forgot it without abandoning it on purpose. This is because the Prophet (peace be upon him) said: (The person who misses a prayer because he (or she) sleeps or forgets it should offer it when he remembers it.)

As for the person who deliberately abandons the obligatory Prayers, this is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). But he or she, if showing repentance for this, may, to be on the safe side, make up for the Prayers they have abandoned if they are few. Otherwise, repentance wipes away the sins preceding it. In other words, if a person, intentionally, has not observed a few obligatory Prayers, two or three for example, it is preferred for them to make up for the same to be on the safe side away from the scholarly differences on this issue. But if the prayers abandoned are numerous,

(Part No. 7; Page No. 179)

the person who has abandoned them does not have to make up for them; repentance is sufficient in this case, as abandoning it was principally a type of disbelief. May Allah grant us safety!

93- The ruling on Making up the Salah Missed due to fainting

Q: What is the ruling on missing Salah for two days due to being unconscious or surgery?

A: In such a case one has to make up every single Salah he has missed, whether along two or three days. This is the same as the case when a person awakens from sleep. If one remains unconscious for three days or less, the missed Prayers must be made up like one who has overslept. Actually this is the best to be said in this regard. But if the period exceeds three days, making up for them is no longer applied.

94- The ruling on missing Salah due to illness or fatigue

Q: What should be done when someone oversleeps due to illness, fatigue or some other reason which causes them to miss one or two Salahs? For example, if a person sleeps after the time of Zhur (Noon) Prayer and gets up shortly before the time of `Isha' (Night) Prayer, what should such a person do? May Allah reward you with the best!

A.: Muslims have to be keen on performing the obligatory Salah in congregation. They should look for a way to facilitate the accomplishment of this duty, like an alarm clock

(Part No. 7; Page No. 180)

or a family member to alert them to the time of Salah. One should further go to sleep early and not stay up late. After taking these supporting actions, if one unintentionally fails to get up, one is excused. This is expressed in the Hadith in which the Messenger of Allah (peace be upon him) said: ﴾"There is no negligence in sleeping"﴿ This is in the case where carelessness is not intended and one oversleeps due of fatigue or illness. However, one is forbidden to show indifference by going to bed late or at the time of Salah, etc. One should find a suitable time to sleep, and use all available means to awaken them like the alarm or any of his family. Allah (Glorified and Exalted be He) knows man's inner thoughts, so He (Glorified be He) knows that so and so has done their best to wake up but has overslept; therefore, He pardons them. He (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ , ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, it is a sin to make light of this obligation, show carelessness and make invalid excuses; this is blameworthy.

95- How to make up for Salahs missed due to illness

Q: After the end of my period, I became ill and was bedridden for about five days. I did not perform Salah during these days.

(Part No. 7; Page No. 181)

Are these days counted as menstrual, or should I make up every Salah I missed during this time? Should I perform each Salah twice for five days, or perform them all at one time? May Allah reward you with the best!

A: You must make up each and every Salah you have missed after the end of your period. If you can, perform them all at one time, or according to your ability. You can perform one Salah, two, three, four or five and take a rest then perform the rest. Actually, you have committed a mistake and should hasten to repent as soon as possible, for illness does not excuse one from Salah. So one must perform Salah even if one is sick. If one is able, one must pray in a standing position, but if unable, one is allowed to pray while sitting. Again, if unable to pray sitting, one should pray while lying on one's side. When `Umran ibn Husayn (may Allah be pleased with him) complained to the Messenger (peace be upon him) about his illness, the Messenger (peace be upon him) said: ﴾Pray while standing and if you cannot, pray while sitting and if you cannot, then pray lying on your side, and if you cannot even do that, then pray lying on your back.﴿

(Part No. 7; Page No. 182)

Therefore, patients are allowed to pray in whatever posture their condition allows, but it is not permissible to postpone the Salah altogether. Rather, they are permitted to perform Salah according

184- Ruling on a Woman Offering Salah while a Mahram is behind her

Q: Is it permissible for a woman to offer Salah while a Mahram (spouse or unmarriageable relative) is behind her, whether or not he is asleep?

A: There is no harm in this. There is nothing wrong if you pray while a Mahram is in front of you or behind you, regardless of whether he is sitting or sleeping. However, it is better not to face him if you stand face to face to each other. It is better if you turn right or left, because he may unintentionally disturb you if you stand face-to-face with him or with any woman. If he stands back-to-face or side-to-face to you or he is sleeping, then there is no sin in this.

185- Ruling on Offering Salah and Reciting the Qur'an in a Room that contains Najasah

Q: A questioner from Jordon asks: Is it permissible to offer Salah (Prayer) or recite the Qur'an inside a room that has Najasah (ritual impurity), bearing in mind that I pray on a rug which is pure?

A: Yes, this is permissible even if the room has Najasah. But it is not permissible to recite Qur'an in the toilet. There is nothing wrong with praying or reciting the Qur'an in a room that has Najis (ritually impure) clothes, child urine, and its like, provided that you pray on a pure rug. All praise is due to Allah!

186- Ruling on Offering Salah and Tayammum in a bedroom

Q: Is it permissible to offer Salah (Prayer) in the bedroom? Also, if I do not have water, how could I make Tayammum (dry ablution with clean earth)?

A: It is permissible to offer Salah in the bedroom and there is nothing wrong in this. All praise is due to Allah. If you do not find water or cannot use it, you should strike the pure dust with your hands and then wipe your face and hands with it. One strike is sufficient for you, as the Prophet (peace be upon him) taught

(Part No. 7; Page No. 320)

`Ammar ibn Yasir. If you could not use or find water, like when a person is traveling or in prison, you should perform Tayammum when the time of Salah is due. But if you can obtain water, even if by buying it, you should do so and not perform Tayammum.

187- Ruling on Offering Salah in a Room that Contains Dolls

Q: What is the ruling on offering Salah in a room that contains dolls and other replica toys of living creatures?

A: There is nothing wrong in offering Salah in a room that contains toys, provided that it does not distract you during the Prayer. However, it is better to give the children toys that do not have pictures, as there are many Hadiths indicating the wiping out and destruction of these pictures. It is better to choose other toys for the children to be on the safe side, but there is nothing wrong with offering Salah in a room that contains such toys.

188- Ruling on Offering Salah on a Embroidered Rug

Q: What is the ruling on offering Salah on a embroidered rug? Is this considered Bid`ah (innovation in religion)?

A: This is Makruh (reprehensible), for it distracts the person during Salah. It is better to pray on a plain rug that does not have embroidering that distracts the person from Salah, or simply to pray on the pure ground. As for embroidered rugs, they distract the person during Salah. So, it is better to abandon them.

189- Ruling on Waswasah and Preoccupations during Salah

Q: What is the ruling on Waswasah (insinuating thoughts from Satan) which possesses a person's mind while performing Salah (Prayer)? Is my Salah considered invalid because I am preoccupied with worldly things? What would you advise a person suffering from Waswasah to do?

A: Waswasah does not render a person's Salah invalid, yet one has to fear Allah (Exalted be He) and be ware of the insinuations of Satan. One of the Sahabah (Companions of the Prophet) is reported to have complained to the Prophet (peace be upon him) about being afflicted with Waswasah while performing Salah. The Prophet (peace be upon him) advised him saying: ﴿This disturbance is caused by a devil called Khanzab. When you

(Part No. 7; Page No. 322)

experience any of these disturbances, seek the protection of Allah and spit to your left side.﴾ When the Companion did as what the Prophet (peace be upon him) commanded him, the Waswasah did not strike his mind. Therefore, any person who is suffering from Waswasah is advised to say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). They must be careful not to surrender to Satan's insinuations or feel helpless. They can overcome it by seeking Allah's protection from Satan. They should not pay attention to Waswasah, and in order to dismiss it one should blow three times to their left side. They must say Isti`adhah even during the Salah. In sha'a-Allah (if Allah wills), they will be able to overcome it.

190- Cure from Waswasah During Salah

Q: I suffer from absent-mindedness during Salah (Prayer) and my mind is constantly taken away by worldly preoccupations. I know that this is caused by the insinuations of Satan. I tried to overcome this compulsive behaviour, but to no avail. I hope that Your Eminence could enlighten me about how to overcome Waswasah (insinuating thoughts from Satan). May Allah reward you and grant you forgiveness.

A: I advise you to turn to Allah (Exalted be He) in humbleness and to ask Him to protect you from the insinuations of Satan. You must implore Allah (Exalted be He) and ask Him to help you. Another tip is that you

(Part No. 7; Page No. 323)

try your best to free your heart from all preoccupations while standing before Allah (Exalted be He) so that you can overcome this Waswasah. Allah (Glorified be He) says: ﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion — Islâmic Monotheism).﴾ Therefore, you must resist being caught by worldly preoccupations. Allah (Exalted be He) also says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ Resist all worldly temptations and ask Allah to grant you aid and success. Make your heart wakeful during Prayer and do your best to overpower Satan, Allah's enemy. If you are afflicted with Satanic insinuations while in Salah, you may spit three times to your left side and say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). Saying Isti`adhah protects a person from all Satanic insinuations. One of the Sahabah (Companions of the Prophet Muhammad) is reported to have complained to the Prophet (peace be upon him) from Satanic insinuations. The Prophet (peace be upon him) advised him to spit three times to his left while he is performing Salah. When the companion did as the Prophet (peace be upon him) had commanded him, Allah (Exalted be He) delivered him from the insinuations of Satan.

Q: A Muslim sister asks: When I stand up before Allah (Exalted be He) to offer Salah, my mind gets preoccupied with worldly thoughts and I get overcome by Waswasah (insinuating thoughts from Satan). I turn to Allah (Exalted be He) in prayer and ask Him whether He has accepted my Salah. What should I do

(Part No. 7; Page No. 324)

to dismiss these evil preoccupations? May Allah reward you with the best.

A: You must strive hard in withstanding these Satanic insinuations by remembering Allah (Exalted be He) within your heart and by being conscious that Allah (Exalted be He) is ever-watching you. This can help you achieve humility and overcome Waswasah. If you are overtaken by Waswasah, you may seek refuge with Allah from Satan and spit three times to your left side. You may say three times: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). However, you must also do our best to dedicate your heart solely to Allah (Exalted be He) while standing before Him and to humbly realize that Allah (Glorified and Exalted be He) watches over you wherever you are. It has been reported in an authentic Hadith ﴿Ihsan is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you.﴾ You should feel the Majesty of Allah and the fact that He is over-watching you. Allah (Glorified be He) sees you and knows your condition, and so you must show submission to Him and resist Waswasah. This will help you overcome Waswasah. If Waswasah

(Part No. 7; Page No. 325)

thoughts linger in your mind, then you may seek Allah's Protection from Satan even if you happen to be offering Salah: spit three times to your left side and say:"A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]”). In sha’a-Allah (if Allah wills) this will help you overcome Waswasah.

Questioner A. A. asks: Q: How can I avoid being overtaken by worldly preoccupations in Salah (Prayer)? Is my Salah considered valid in such a case?

A: You must resist thinking of these worldly preoccupations, evoke Allah's Greatness in your heart and know that Allah (Exalted be He) does not want you to be absorbed in these worldly preoccupations. You should also seek refuge with Allah (Exalted be He) from Satan every time you are overtaken by them. You may also spit three times to your left side even if you happen to be offering Salah. You may say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]”). In sha’a-Allah (if Allah wills) this will help you overcome Waswasah. `Uthman ibn Abul-`Aas complained to the Prophet Muhammad (peace be upon him): ﴿O Messenger of Allah! Satan has disturbed my Salah. The Prophet (peace be upon him) said: "This is a devil called Khanzab. Whenever you feel his presence, seek refuge with Allah against him and spit three times to your left side.﴾ `Uthman said: "When I did as the Prophet (peace be upon him) commanded me, Allah cured me from Waswasah." Therefore, you may follow the advice given to `Uthman by seeking refuge with Allah (Exalted be He) from Satan, standing firm against Allah's enemy and spitting three times to your left side. Be sure of good results.

(Part No. 7; Page No. 326)

191- Forgetting the Number of Offered Rak`ahs in Prayer

Q: When a person offers Salah (Prayer) and then suffers from Waswasah (insinuating thoughts from Satan) and forgets how many Rak`ahs (units of Prayer) one has offered, so that he may add one more Rak`ah. What should one do in this case?

A: In case of Waswasah and being unsure whether one has offered three or four Rak`ahs, one should deem the number of performed Rak'ahs as three, and offer a fourth one to complete the prayer. One then should perform Sujud-ul-Sahw (prostration of forgetfulness) before Taslim (salutation of peace ending the Prayer). If one has doubts about the second Rak`ah; whether it is the second or third, he should deem it the second, meaning he should act upon the least number. It was authentically reported from the Prophet (peace be upon him) that he said, ⟪If any of you has doubt during Salah and does not know whether he has performed three or four (Rak'ahs), one should cast aside this doubt and build on the number of which one is most sure. Then one should perform two additional prostrations before offering Taslim. If the Rak'ah one has prayed is the fifth, they (the latter two prostrations) will make one's Salah an even number of Rak'ahs. If by praying it one has completed four Rak'ahs, they (the latter two prostrations) will cause chagrin to Satan.⟫ (Recorded by Imam Muslim in his Sahih [Authentic Collection of Hadith] on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him)). What is meant is that one should act upon the least number one deems he has offered, because that is more accurate. When anyone doubts whether he has offered three or four Rak`ahs in

(Part No. 7; Page No. 327)

the Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, or `Isha' (Night) Prayer, one should consider them as three Rak`ahs and perform one extra Rak'ah to make them four. If one doubts whether he has offered three or two Rak`ahs, one should consider them as two and offer two extra Rak'ahs. Likewise, in the Maghrib (Sunset) Prayer, if one doubts whether they have offered two or three Rak`ahs, they should consider them as two and offer one more Rak'ah. If one doubts in the Fajr (Dawn) Prayer whether they offered one or two, they should consider it as one and offer one more Rak'ah. Before Taslim one should perform Sujud-ul-Sahw.

192- Risk of over-engagement in Waswasah in Salah

Q: Your Eminence, does a Muslim's Salah (Prayer) decrease in reward when he experiences much Waswasah (insinuating thoughts from Satan) and causes oversight in his Salah?

A: Undoubtedly, a person will only be rewarded for the parts of the prayer his heart was humbly present. The more one has Khushu` (the heart being submissively attuned to the act of worship) and presence of the heart during Prayer, the more the reward he will receive. Similarly, the more Waswasah one goes through, the less the reward he will receive. It is prescribed for the Mu'min (believer) to focus on Prayer with a submissive heart, calling to mind the Adhkar (invocations) and Du`a' (supplication) of Prayer and remembering that he is standing before Allah (Exalted be He). Allah

(Part No. 7; Page No. 328)

(Glorified be He) says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ A person will be rewarded for the parts of the prayer his heart is wakeful. It was reported that the Prophet (peace be upon him) said, ﴾A person might perform prayer, and yet he will be rewarded only for one-tenth, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it.﴿ This means that everyone should take good care of his Prayer and offer it with Khushu` and with an attentive heart, remembering that they are standing before Allah (Exalted be He). The Mu'min should perform Ruku` (bowing) and Sujud (prostration) with humble heart, until he finishes the Prayer. The more one observes Khushu`, the greater the reward he will receive.

193- The Best Remedy from Waswasah

Q: Sometimes when I stand up to offer Salah (Prayer), I get overtaken by Waswasah (Insinuating thoughts from Satan). Is there any sin on me in this case, given the fact that Waswasah overtakes me unwillingly? Is there any remedy for this?

A: Yes, you must seek refuge with Allah (Exalted be He) from Satan and be alert to fight

(Part No. 7; Page No. 329)

Satan, Allah's enemy. This is because Waswasah is caused by Satan. Allah (Glorified be He) says: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿"The King of mankind -﴾ ﴿"The Ilâh (God) of mankind,﴾ ﴿"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ The Muslim should seek refuge with Allah (Exalted be He) from the evil and insinuations of Satan inside and outside Prayer (Salah). If you are stricken with Waswasah, you must seek refuge with Allah (Exalted be He) from Satan, give Allah (Exalted be He) your undivided devotion while you are offering Salah, evoke the presence of your heart as you stand before Him, and contemplate the meanings of Ayahs (Qur'anic verses) you are reciting. In this way you can dismiss Waswasah. You may also say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") even if you happen to be offering Salah. Spit three times to your left side and then say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim." When `Uthman ibn Al-`As Al-Thaqafy complained to the Prophet (peace be upon him) that he was overtaken by Waswasah and that Satan disturbed his Salah, the Prophet (peace be upon him) taught him to blow to his left three times and seek refuge with Allah (Exalted be He) from Satan, whether inside or outside Salah. In so doing, a person will have the power to fight Satan, Allah's enemy, by sincerely turning to Allah (Exalted be He), and evoking the presence of the heart while standing before Him. If one doubts whether or not he has performed Wudu' (ablution), he will not have to repeat it as long as he is most sure he

(Part No. 7; Page No. 330)

has performed Wudu'. The same also holds true if he doubts whether or not he has offered Salah or washed his face during Wudu', but is certain that he has performed these acts. He should not succumb to Waswasah which may harm him; rather, he must do his best to fight Satan and seek refuge with Allah (Exalted be He) from his plots and incitements.

194- Advice for the Person Having Waswasah

Q: I suffer a lot from Waswasah (insinuating thoughts from Satan) during Prayer (Salah). What should I do?

A: You should observe your duty to Allah (Glorified and Exalted be He) and do not succumb to the incitement of Satan, the enemy of Allah, for he is a plain enemy to man. Allah (Glorified be He) says: ﴿Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ Allah (Exalted be He) addresses this subject of Waswasah in a separate Surah (Qur'anic chapter) where He says: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿"The King of mankind -﴾ ﴿"The Ilâh (God) of mankind,﴾ ﴿"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ meaning Satan. Accordingly, you should fight Satan and beware of his plots and insinuations. You should not capitulate to his temptations, for once you yield to the enemy of Allah, he will deem you weak and go on disturbing you in your Wudu' (ablution), Salah (Prayer) and other acts.

(Part No. 7; Page No. 331)

You should not give in to his Waswasah. When you finish Wudu', do not let doubt creep into your heart so that you feel obligated to repeat it. Do not say, "I fear that I have neglected so and so", just enter the Prayer. Once you have completed the Prayer, do not feel doubtful that you neglected such and such act. Shun all these insinuations. When you pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), do not repeat it and say, "I fear so and so." All this doubt comes from Satan, the enemy of Allah. You should strive hard to defeat the enemy of Allah and not give him the chance to deceive you, lest he will cause you grave harm and may even drive you insane, once his Waswasah overpowers you. So you should fear Allah and beware of the enemy of Allah, by saying, "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]". You should ask Allah (Exalted be He) to protect you from Satan and help you fight him. You should be conscious of the Greatness of Allah (Glorified and Exalted be He) by obeying His Commands, seeking refuge with Him from Satan and not yielding to the Waswasah of Satan. This will help you overcome Waswasah.

195- Saying Isti`adhah When Overtaken by Waswasah in Salah

Q: Is it permissible to seek refuge with Allah from the accursed Satan in case I happen

(Part No. 7; Page No. 332)

to be overtaken by Waswasah (insinuating thoughts from Satan) while performing Salah (Prayer)? Please advise me on this matter.

A: Yes, it is an act of the Sunnah (action following the teachings of the Prophet) to seek refuge with Allah (Exalted be He) from Satan even if you are in the middle of Prayer (Salah). If you are overtaken by Waswasah, you should seek refuge with Allah (Exalted be He) from Satan by saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). It is recommended that you blow three times to your left and then say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim." You may turn a little to your left and blow three times. Then you may say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim." This was the Prophet's (peace be upon him) advice to one of his Sahabah (Companions) who was annoyed by too much Waswasah. The Prophet (peace be upon him) taught him to blow three times to his left and say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim." The Sahabi - `Uthman Ibn Abul-`Aas - (may Allah be pleased with him) said: "When I did as the Prophet taught me, Allah cured me from Waswasah that used to bother me."

Q: Is it permissible for a person to seek refuge with Allah from Satan in case he happens to be overtaken by Waswasah (insinuating thoughts from Satan) during Salah (Prayer)?

A: Yes, it is an act of the Sunnah (action following the teachings of the Prophet) to seek refuge with Allah (Exalted be He) from Satan if one is overtaken by Waswasah. He should repeat Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") three times after blowing three times to his left side.

(Part No. 7; Page No. 333)

The Prophet (peace be upon him) is reported to have advised one of his Sahabah (Companions) to do so. Therefore, it is an act of the Sunnah (action following the teachings of the Prophet) that one seeks refuge with Allah (Exalted be He) from Satan after he blows three times to his left. One should also offer Salah with full presence of the mind and evoke Allah's Greatness within his heart. In sha'a-Allah (if Allah wills) by doing so he will be able to dismiss Waswasah.

196- Ruling and advice for the person who has frequent doubts during Salah

Q: A questioner says that she has frequent doubts during her Salah (Prayer) and outside it as well. She greatly suffers from such doubts. What do you advise her? May Allah reward you with the best.

A: We advise you to beware of the insinuating whispers of Satan. When you are about to offer Salah (Prayer), you must have the presence of heart and strive hard against Satan. You have to recite the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim" [I seek refuge in Allah from the accursed Satan]") and never be weak before this enemy of Allah. You must seek refuge in Allah from Satan and strive to maintain a sense of Khushu` (the heart being submissively attuned to the act of worship) remembering that you are standing before Allah when you pray. Rejoice in knowing that you will always have good as long as you manage to achieve what we advise you. May Allah support you and keep you safe from the evil of Satan.

197- Repeating Al-Fatihah because of Oversight

Q: I become forgetful during Salah (Prayer) and because of this I repeat Al-Fatihah (Opening Chapter) and Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) more than once. Is my Salah valid in this case? What should I do to overcome forgetfulness?

A: The Salah is valid in this case, yet you are not required to repeat Al-Fatihah or Tashahhud beyond the prescribed number. Instead, you should seek refuge with Allah (Exalted be He) from Satan and Waswasah (insinuating thoughts from Satan). It is not permissible to recite Al-Fatihah or Tashahhud more than once. If you are overcome by Waswasah, then you may seek refuge with Allah (Exalted be He) from Satan. However, the Salah is still valid even if you happen to repeat Al-Fatihah or Tashahhud. All praise is due to Allah.

198- Doubting the Number of Offered Rak`ahs

Q: Sometimes Satan makes me doubt the number of Rak`ahs (units of Prayer) I have performed. What should I do to avoid this? May Allah reward you.

A: If you are overtaken by too much doubt, then you must follow that which you are most sure of. If this happens to be the first time you are afflicted with doubt, it is recommended that you follow the Prophet's (peace be upon him) advice by basing your Salah on what you are most sure of. For instance, if you are in doubt whether you have performed two or three Rak`ahs, you should take into account the lesser number of Rak`ahs which is two. You may then continue your Salah and perform Sujud-ul-Sahw (Prostration of Forgetfulness) before making Taslim (salutation of peace ending the Prayer). If you happen to be fasting and doubt whether you have drunk water or eaten something, then this doubt does not invalidate your fasting. The basic rule is that you have not broken your fast in this case. The doubt you are suffering from is caused by insinuations of Satan. Likewise, after completing Salah, if you doubt whether you have broken your Wudu' (ablution), the basic rule is that you are in a state of purification and your Wudu' is valid. When the Messenger of Allah (peace be upon him) was asked about such doubt, he said: (“One should not leave (prayer) until he hears a sound or smells an odor (of passing wind).”) However, if you are overtaken by too much Waswasah (insinuating thoughts from Satan), you should know that this is caused by Satan, and, therefore, you should simply dismiss your doubt.

(Part No. 7; Page No. 335)

199- Validity of Prayer of One with insinuations during Salah and How to Overcome Them

Q: A Muslim sister from Al-Bahah says: I offer Salah (Prayer) regularly, but I do not claim self-righteousness. However, sometimes I am overtaken by insinuations during Salah. Does this render my Salah invalid? What is the right thing to do

(Part No. 7; Page No. 336)

in order to resist the preoccupations that dominate my mind during Salah?

A: Offering Salah at its regular times is one of the great blessings of Allah (Exalted be He). Salah is one of the most essential and greatest obligations which men and women are required to fulfill. It is the backbone of Islam and the greatest pillar, second only to Shahadah (Testimony of Faith). Allah (Glorified be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴾ Allah (Glorified be He) also says: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴾ In another Ayah (Qur'anic verse) Allah (Glorified and Exalted be He) says: ﴿and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴾ Allah (Glorified and Exalted be He) also says: ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ My advise to you, dear sister in Islam, is to regularly establish Salah, maintain humility and evoke presence of your heart as you stand before Allah (Exalted be He). In this way, the obsessive thoughts that dominate your mind during Salah will vanish. If you free your heart of all worldly attachments, realize that you are standing before the Almighty Allah and calling out to Him, all obsessions and evil thoughts shall leave you. Therefore, I advise you

(Part No. 7; Page No. 337)

to evoke presence of the heart as you stand before Allah (Exalted be He). You should also withstand Waswasah with all your strength and realize that you are standing before Allah. You should sense that you are in dire need to show humility to Him, recognize His Greatness, remember Him a lot, and think of all that benefits you. You should know that Salah is the backbone of Islam and that maintaining humility during it is a top priority. It is through humility that Allah (Exalted be He) will help you overcome this Waswasah so that it will leave you. Be sure of the good results. If you happen to be overtaken by Waswasah, you should say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") even if you happen to be offering Salah. You should also blow three times to your left side. The Prophet (peace be upon him) is reported to have taught one of his Sahabah (Companions) who complained from excessive Waswasah to seek refuge with Allah (Exalted be He) from Satan and to blow three times to his left side. I ask Allah to grant you success and guidance to the right path.

Forgetting Some Ayahs while Offering Salah

Q: A Muslim sister says that she is a forgetful person. When she offers Salah (Prayer), she sometimes forgets some Ayahs (Qur'anic verses) and at other times makes mistakes in recitation. Does she have to repeat the Salah?

(Part No. 7; Page No. 338)

A: The questioner should seek refuge with Allah from Satan and has her heart solely dedicated to Allah when performing Salah. Her heart must be mindful of Allah knowing that she is standing before Him (Exalted be He). It must overwhelmed by the presence of Allah (Glorified be He) who says: ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ She should be aware of the plots of Satan. Whenever she is overtaken by Waswasah (insinuating thoughts from Satan), she should spit three times to her left side and say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). Isti`adhah serves as a cure which takes away the evil of Satan. The Prophet (peace be upon him) advised some of his Sahabah (Companions) to say Isti`adhah in this situation. Therefore, she has to seek refuge with Allah from Satan. She does not have to repeat her Salah or Wudu' (ablution). She is only required to recite some Ayahs after reciting Al-Fatihah (Opening Chapter of the Qur'an).

201- Avoiding Riya' In Salah

Q: Your Eminence, I am fearful of committing the sin of Riya' (showing-off), especially in Salah (Prayer). What should I do to avoid it?

(Part No. 7; Page No. 339)

A: You must strive hard in offering true devotion to Allah (Exalted be He). You should disregard all the insinuating thoughts of Satan which invite to Riya'. As for the thoughts which may occasionally preoccupy your mind, there is no sin with that if you try your best to overcome them. Only a few people are protected against these thoughts. Yet, it is through resisting them and being aware of them that these thoughts can be overcome. When you offer true devotion to Allah (Exalted be He), focusing your heart on Him when offering Salah, the thoughts that possess your mind will not harm you in the least. You should try your best to resist these thoughts and ask Allah to cure you from them.

202- The Validity of Salah During Which one is Afflicted With Waswasah

Q: What should a Muslim do if he is afflicted with Waswasah (insinuating thoughts from Satan) during Salah (Prayer)? Will Salah be valid in this case?

A: Salah is valid in this case, provided that the Muslim fulfills all its essential requirements. Waswasah only diminishes the reward for Salah. A person will only be rewarded for those parts of the Salah which he performed with solemnity, presence of the heart and humility to his Lord (Glorified and Exalted be He). This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾The servant of Allah may offer Salah, but he receives only half or one-third of its reward....﴿ Therefore, the Mu'min (believer) should be contemplative in their Salah and their heart should be

(Part No. 7; Page No. 340)

present so that they may attain a greater reward. Waswasah comes from Satan. If the Muslim becomes mindful of Allah, strives hard against his obsessions, Waswasah will decrease by Allah's Grace. If the insinuations are so compelling that one needs to seek refuge with Allah from Satan, then the Muslim must do so. The Muslim may blow three times to his left side and seek refuge with Allah from the incitement of the accursed Satan. `Uthman ibn Abu al-`As Al-Thaqafy, the great Sahabi (may Allah be pleased with him) complained to the Prophet (peace be upon him) saying: "O Messenger of Allah! Satan has disturbed me in Salah." At that point, the Prophet taught him to seek refuge with Allah from Satan, should such disturbances ever happen to him again. When he did as the Prophet (peace be upon him) commanded him Allah cured him from that Waswasah.

Therefore, whenever the Muslim is overtaken by Waswasah, he or she must seek refuge with Allah from Satan and blow three times to their left side, even if they are busy offering Salah. They must also seek refuge with Allah from Satan while blowing to their left side. They may say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and blow three times to their left side. The Waswasah will be gone by Allah's Will.

203- Interruption of Salah and Making Takbirat-ul-Ihram once again

Q: Sometimes, after I start Salah (Prayer), I remember that I did not make the intention. So, I interrupt my Salah and make the intention, and then

(Part No. 7; Page No. 341)

I start Salah all over again. Is what I do permissible?

A: This is of the plots of Satan. When you stand up to offer Salah, this means that your intention to offer it is already formed. The very act of standing up for Salah is the intention of offering Salah, and it is Satan who entices you to interrupt it. When you stand up to offer Salah, you actually intend it and there is no need to pronounce the intention; it is sufficient to have the intention in one's heart. A person who goes to the Masjid (mosque) and offers Salah with the Imam (the one who leads congregational Prayer) in fact intends to perform Salah. Likewise, a woman who goes to her Musalla (place for Prayer) tacitly intends to perform Salah.

204- Repeating Salah Because of Doubt in Taharah

Q: Is it permissible to repeat Salah (Prayer) if I happen to doubt my Wudu' (ablution)? What should I do to get rid of Waswasah (insinuating thoughts from Satan) that I usually have concerning my Wudu'?

A: This is caused by the insinuations of Satan. You do not have to repeat your Salah, but rather disobey Satan if you are sure you are still in the state of Taharah (ritual purification). Your Salah is valid and you are not required to repeat it. If you repeat it, you will be simply give up yourself to Satan. Therefore, the basic rule is that you are in the state of Taharah until you are sure you have broken it. The Prophet (peace be upon him) was once asked:

(Part No. 7; Page No. 342)

《O Messenger of Allah! What do you say about one who may think that he has made Hadath (ritual impurity that invalidates ablution) while performing Salah? The Prophet (peace be upon him) replied: "He should not quit the prayer until he hears the sound of passing wind or smells its odor.》

205- Doubt Whether One Has Offered Salah Properly

Q: A brother asks: "I am seventeen years old. I am a devout worshipper of Allah (Exalted be He) and I offer the Five Obligatory Daily Prayers on time. I do not listen to songs or music in general. The problem is that each time I offer Salah (Prayer), I feel that I did not offer it in the perfect manner, and I fear that my prayer was not accepted by Allah (Exalted be He). I hope that you will advise me what to do regarding this. May Allah reward you with the best. I would like to add that following each Salah, I make Du`a' (supplication) to Allah and implore Him to accept my Tawbah (repentance) and to grant me forgiveness.

A: I ask Allah to bestow more blessings upon you, and to make us and you hold steadfast to the true guidance. You should praise your Lord for facilitating the path of guidance for you. Supplicate Allah to keep you firm on the truth. What happens to you

(Part No. 7; Page No. 343)

following Salah is caused by insinuating thoughts from Satan with which he intends to harm you and make you grieve. So, I advise you to fear Allah and to guard yourself against these insinuating thoughts. You should always have good thoughts about your Lord. Allah (Exalted be He) promised true Mu'minun (believers) that He will accept their good deeds. You should not surrender to the incitements of Allah's enemy. You should have good thoughts about your Lord. It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Allah (may He be Glorified and Exalted) says: 'I am as My servant thinks I am. I am with him when he supplicates Me.'﴿ According to another narration: ﴾and I am with him as he remembers Me.﴿ Therefore, you must observe your duty to Allah (Exalted be He) and have good thoughts about Him. You should do your best to perform your Salah while giving it due concern and showing humility and presence of heart. You should hold good thoughts about your Lord and implore Him (Glorified be He) to accept your good deeds. Do not let yourself be overtaken by Waswasah (insinuating thoughts form Satan). Do not have improper thoughts about your Lord (Glorified and Exalted be He); rather, entreat Him to accept your Salah. You should also stick to the path of uprightness and perfection. Describing the condition of the people of Iman (faith) and Taqwa (fear of offending Allah), Allah (Exalted be He) says: ﴾And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning).﴿

(Part No. 7; Page No. 344)

﴾It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on].﴿ May Allah (Exalted be He) make you among those who fear their Lord and are in awe of Him (Glorified be He). You should also work hard and have good thoughts that Allah (Exalted be He) will accept your good deeds and that He will not reject them. Allah (Exalted be He) will certainly accept them from you because you have done them as perfect as you think and to the best of your ability. Allah (Glorified be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ We ask Allah to grant you and us all success.

206- Repeating Wudu' or Salah Because of Waswasah

Q: I am a nineteen-year old girl and I suffer from frequent doubts about my Taharah (ritual purification), Wudu' (ablution) and Salah (Prayer). I get busy in thinking of worldly preoccupations during Salah. I tried hard to dismiss these preoccupations but to no avail. I perform Ghusl (full ritual bath) more than three times before each Salah, yet, I cannot overcome these doubts. Sometimes I repeat my Salah several times and sometimes I spend two hours to offer one Salah. I would like to know what to do to relieve myself from this unrest,

(Part No. 7; Page No. 345)

especially during Ramadan.

A: These insinuating thoughts which you suffer are caused by Satan. Allah (Glorified be He) says in His Glorious Book: ﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh.﴾ Therefore, Muslims should seek refuge with Allah (Exalted be He) from Satan. Allah (Glorified and Exalted be He) says: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿"The King of mankind -﴾ ﴿"The Ilâh (God) of mankind,﴾ ﴿"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ ﴿"Who whispers in the breasts of mankind.﴾ ﴿"Of jinn and men."﴾ Thus, you must seek refuge with Allah (Exalted be He) from Satan and should not surrender to the insinuating thoughts of Allah's enemy. When you offer Salah, you may start with Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Then, you may recite Du`a'-ul-Istiftah (opening supplication when starting the Prayer) saying: "Subhanakal-lahumma wabihamdika watabarakas-muka wat`ala jadduka wala ilaha ghayruk [May You be Glorified, O Allah and all praise is due to You. Blessed be Your Name and lofty be Your Honor and none has the right to be worshipped except You]. It is good to start with this Du`a' (supplication). It would be sufficient if you start with any other authentic formula of Du`a'-ul-Istiftah. Then, you may recite Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). Then you may recite Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, The Most Gracious, The Most Merciful]").

(Part No. 7; Page No. 346)

After that, you may start reciting Al-Fatihah (Opening Chapter of the Qur'an): ﴿All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ to the end of the chapter. After you finish reciting Al-Fatihah, you should recite some Surahs (Qur'anic chapters) or some Ayahs (Qur'anic verses). Then you bow down for Ruku` (bowing), placing your hands on your knees with your head level with your back. While in the position of Ruku`, you may recite the following Du`a': "Subhanaka allahumma rabbana wabihamdik allahumma aghfirli (May You be Glorified, O Allah, and all praise is due to You. O Allah! Forgive me my sins)." Then you may raise your head and say once: "Sami`a Allahu liman hamidah (Allah listens to him who praises Him). As you stand erect, you may say: "Rabbana walaka al-hamd (Our Lord! For You is all praise)", or you may say: "Rabbana walaka al-hamdu hamdan kathiran tayyiban mubarakan fih mil'a as-samawat wa mil'a al-ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd (Our Lord! For You is all praise, abundant, beautiful and blessed praise. The heavens, the earth and all that is between them are abundant with Your praise)." Then you may place your hands on your chest, with the right hand over the left hand before and after you bow down for Ruku'. Then you may recite Takbir as you go down for Sujud (prostration). As you prostrate, your forehead, nose, palms and knees must touch the ground with the base of your toes erect. Whilst in this position, you should not place your abdomen too close to your thighs. While in the position of Sujud, you may say: "Subhana rabbyia ala`la (Glorified be my Lord, the Most High)." As you support yourself on the ground

(Part No. 7; Page No. 347)

using both hands, you should not let your arms touch the ground. Then you should say three times: "Subhana rabbiya ala`la (Glorified be My Lord, the Most High)." It is recommended to exert oneself in offering Du`a' while in the position of Sujud. Allah (Glorified and Exalted be He) is pleased with His servants supplicating Him while in Sujud. Moreover, one of the means for Du`a' to be answered is when it is made in Sujud. The Prophet (peace be upon him) is reported to have said: ❨The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).❩ Say: "Subhana Rabbiya ala`la (Glorified be my Lord, the Most High) three times, then say: "Allahumma ighfirli dhanbi kullah, diqqahu wa jullah, wa awwalahu wa akhirah, wa `alaniyatahu wa sirrah, Allahumma ighfirli warhamni, Allahumma a`idhni mina al-nar, subhanaka Allahumma rabbana wa bihamdik, Allahumma ighfirli, Allahumma aslih li qalbi (O Allah! Forgive me all my sins, great and small , past and future, apparent and hidden. O Allah! Forgive me and have mercy on me. O Allah! Protect me from the Fire. Glorified be You, our Lord, and all praise is due to You. O Allah! Forgive me my sins and set aright my heart)." You may also add other Du`a's as you wish. You should then raise your head from Sujud saying: "Allahu akbar (Allah is the Greatest)", and lay the outside of the left foot flat on the ground and sit on it, keeping the right foot upright. While in this position, you may say with a rested heart: "Rabb ighfirli, rabb ighfirli, rabb ighfirli, Allahumma ighfirli warhamni wahdini wajburni warzuqni wa `afini, Allahumma aslih qalbi wa `amali (My Lord, forgive me, my Lord forgive me, my Lord, forgive me. O Allah! Forgive me, have mercy on me, guide me, grant me sustenance and grant me good health. O Allah set aright my heart and help me do righteous deeds)." Then you may say Allahu akbar as you go down for the second Sujud. While in Sujud, say three times: "Subhana rabbiya al`ala (Glorified be my Lord, the Most High)." It is better to repeat it three times or even more.

(Part No. 7; Page No. 348)

It is only obligatory to recite it once, yet it is commendable to repeat it at least three times. Then you should supplicate your Lord while in the prostrating position saying like what you said in the first prostration: "O Allah! Forgive me all my sins, great and small, past and future, apparent and hidden." The Prophet (peace be upon him) used to invoke Allah (Exalted be He) using this formula of Du`a'. You may also recite another formula of Du`a' as this one "Allahumma aslih qalbi wa `amali, Allahumma ya muqallib al-qulub thabbit qalbi `ala dinik, Allahumma ighfirli wa liwalidayya (O Allah! Set aright my heart and help me do righteous deeds. O Allah, Controller of the hearts! Make my heart steadfast upon Your religion. O Allah! Forgive me my sins and the sins of my parents (in case one's parents happen to be Muslims)." It is desirable to recite such formulas of Du`a' while in the prostrating position. Then you should recite Takbir as you rise again to offer the second Rak`ah. Again, you start reciting Basmalah, followed by recitation of Surah Al-Fatihah and some Ayahs of the Qur'an. Then as you bow down again for Ruku' while in the state of tranquillity and humility, you should place your spread-out fingers on your knees with your head level with your back. While in the position of Ruku', your arms should not be so close as would touch your sides. You may recite the following Du`a' in Ruku': "Subhana rabbya al-`adhim, subhana rabbya al-`adhim, subhanaka Allahumma rabbana wa bihamdik, Allahumma ighfirli (Glorified be my Lord! Glorified be my Lord! Glorified be You, O Allah, our Lord, and all praise is due to You. O Allah! Forgive me my sins." This should be said even once. However, it is better to repeat it three times. The more this Du`a' is repeated, the better. You may add the following words to your Du`a': "Subbuhun quddusun, rabb-ul-mala'ikati war-ruh (Glorified and Exalted be the Lord of the angels and the Holy Spirit." It is better to recite the same Du`a' while in Sujud. The Prophet (peace be upon him) used to recite this Du`a' in Ruku' and Sujud as well. Then you should raise your head saying: "Sami`a Allahu liman hamidah (Allah listens to him who praises Him). As you stand erect again,

(Part No. 7; Page No. 349)

you should say: "Rabbana walaka al-hamd (O Allah! All praise be to You)," or "Rabbana walaka al-hamdu hamdan kathiran tayyiban mubarakan fih mil'a as-samawat wa mil'a al-ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd (Our Lord! To You belongs all praise, abundant, beautiful and blessed praise. The heavens, the earth and all that is between them are abundant with Your praise)." Though one is only obligated to say: "Rabbana walaka al-hamd," it is an act of the Sunnah (commendable act) to recite the rest of the Du`a'. Then, you may go down for Sujud like you did in the first Rak`ah. You prostrate twice, saying three times: "Subahana rabbiya ala`la." You may add extra Du`a'. Between the two prostrations, you sit on your left foot while keeping your right foot upright and say: "Rabb ighfirli, rabb ighfirli (O my Lord, forgive me. O my Lord, forgive me)." Then after the second prostration, you assume a sitting position to recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). You should learn the formula of Tashahhud: "At-tahiyyatu lillah was-salawat wattayyibat, as-salamu `alayka ayyuha an-nabiyy warahmat-ul-lahi wabarakatuh, as-salamu `alayna wa`ala `ibad-il-lahi as-salihin, ashhadu anna la ilaha illa Allah, wa ashhadu anna Muhammadan `abduhu wa rasuluh (All salutations, acts of worship and good deeds are for Allah. May Allah send His peace, mercy and blessings upon you, O Prophet. Peace be upon us and upon all righteous servants of Allah. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His servant and Messenger)." This is to be said by each and every Muslim man and woman. The Prophet (peace be upon him) taught his Ummah (nation) to recite this Du`a' in Tashahhud. It is also better to invoke Allah's Peace and Blessings upon Prophet Muhammad while sitting for the first Tashahhud. You may supplicate: "Allahumma sal `ala Muhammad wa`ala aly Muhammad kama sallayta `ala ibrahim wa`ala aaly ibrahim innaka hamidun majid, Allahumma barik `ala Muhammad w`ala aly Muhammad kama barakta `ala ibrahim w`ala aly ibrahim innaka hamidun majid (O Allah, send Your peace upon Muhammad and the family of Muhammad just as You sent Your peace upon Abraham and the family of Abraham. Indeed, You are full of praise and majesty. O Allah, bless Muhammad and the family of Muhammad just as You blessed Abraham and the family of Abraham. Indeed, You are full of praise and majesty)." Then, you should stand up to offer the third Rak`ah if you happen to be performing Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer,

(Part No. 7; Page No. 350)

Maghrib (Sunset) Prayer, or `Isha' (Night) Prayer. There is nothing wrong if you stand up from Tashhhud before invoking Allah's peace and blessings upon the Prophet (peace be uponhim). However, it is better to invoke Allah's peace and blessings upon the Prophet while in Tashahhud and before you stand up to offer the third Rak`ah. As you stand up, you should raise you hands parallel to your ears and say: "Allahu akbar", in the same manner as say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer), or when bowing down for Ruku', upon rising from Ruku', and upon standing up from Tashahhud. If you happen to be offering a four-Rak'ah Salah, then you only have to recite Surah Al-Fatihah in the third and the fourth Rak'ah. After the second Sujud of the fourth Rak`ah, you sit down for the last Tashahhud. After you finish reciting the formula of Tashahud in which you invoke Allah's peace and blessings upon the Prophet, you may say: "Allahumma inni a`udhu bika min `adhabi jahannam wa min `adhab al-qabr wa min fitnat al-mahya wal-mamat wa min fitnat al-masih ad-dajjal (O Allah! I seek refuge with You from the torment of the Fire, from the punishment of the grave, from the trial of life, and death and from the trial of the Antichrist)." You may also add: "Allahumma atina fiddunya hasanah wa filakhirati hasanah waqina `adhaba an-nar, Allahumma ighfirli waliwalidayya, Allahumma ajirni mina

(Part No. 7; Page No. 351)

an-nar, Allahumma aslih qalbi wa `amali, Allahumma a`inni `ala dhikrika wa shukrika wa husni `ibadatika, Allahumma inni zalamtu nafsi zulman kabiran wala yaghfiru adh-dhunuba illa ant, faghfirli maghfiratan min `indik warhamni innaka anta al-ghafur al-rahim (O Allah grant us good in this life and in the Hereafter, and save us from the torment of the Fire. O Allah, forgive me and my parents (in case they are Muslims). O Allah, protect me from the Fire. O Allah, set aright my heart and help me do righteous deeds. O Allah, help me to remember You, be thankful of You and worship You in the best manner. O Allah, I have indeed wronged myself and none except You can forgive the sins, so grant me forgiveness from You and have mercy on me, for, indeed, You are the All-Forgiving, the Most Merciful)." You may invoke Allah (Exalted be He) before making Taslim (salutation of peace ending the Prayer) using whatever formula you wish. Then you should make Taslim to your right and left side saying: "As-salamu `alaykum wa rahmatullah (May Allah's Peace and Mercy be upon you). One is obligated to make Taslim to end their Salah. In this way, you will have completed your Salah. Beware of Waswasah. You do not have to repeat your Salah or the recitation. Know that this Waswasah is caused by Satan. You should ignore all these insinuating thoughts. The same applies to Wudu'. Once you have finished Wudu', you are not required to repeat it again. Therefore, you should not obey Allah's enemy by repeating Salah or Wudu'. In order to overcome Waswasah, you may seek refuge with Allah (Exalted be He) from the accursed Satan saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"), even if you happen to be offering Salah.

(Part No. 7; Page No. 352)

You may also blow three times to your left side before you say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). The Prophet (peace be upon him) is reported to have taught one of his Sahabah (Companions) to do that. Once, one of the Sahabah came to the Prophet (peace be upon him) and said: ❨O Messenger of Allah! Satan has disturbed me in my Salah. The Prophet (peace be upon him) replied: "Blow three times to your left and say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim."❩ The Sahabi said: "When I did as the Prophet had ordered me, Allah cured me of Waswasah. Therefore, anyone who is afflicted with Waswasah must be guard himself against Allah's enemy and must seek refuge with Allah (Exalted be He) from Satan. You are not required to repeat your Wudu' (ablution) or Salah. You should not surrender to the insinuating thoughts of Satan. Rather, you have to disregard and overcome these thoughts by seeking refuge with Allah (Exalted be He) from Satan. This is the duty of each and every Muslim, man and woman. May Allah guide you and us to be upright Muslims. May Allah protect you and us from obeying Satan and may He protect us and all Muslims from being afflicted with his Waswasah.

207- Absence of Mind During Salah Due to Worldly Preoccupations

Q: A questioner from Jordan says: sometimes when I am offering Salah (Prayer)

I get absorbed in worldly preoccupations. What should I do to get rid of this?

A: You should take great care of your Salah and concentrate on it wholeheartedly. You should do your best to keep your heart focused and to avoid Waswasah (insinuating thoughts from Satan). If you happen to be afflicted with Waswasah, you should blow three times to your left side, even if you are in the middle of Salah. Then you should say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). `Uthman ibn Abu al-`As Al-Thaqafy (may Allah be pleased with him) said: "When I complained to the Prophet (peace be upon him) about Waswasah that was troubling me during Salah, he commanded me to blow three times to my left side and to seek refuge with Allah from Satan while offering Salah. When I did as the Prophet (peace be upon him) ordered me, Waswasah did not strike my mind again." May Allah cure you of this Waswasah. However, you should take great care of your Salah and do your best to make your heart present while offering it. But, if you are overcome by Waswasah, then you should blow three times to your left side even if you are in the middle of Salah. You may also seek refuge with Allah from Satan and be of good cheer.

208- Doubt About Reciting the Qur'an During Salah

Q: What is the ruling on a person's Salah (Prayer) if he can not remember whether he has recited the Qur'an in the first or the second Rak`ah (unit of Prayer)?

(Part No. 7; Page No. 354)

A: There is no problem if this happens following the completion of Salah. However, if during Salah one doubts whether he has recited Al-Fatihah (Opening Chapter of the Qur'an), he is obliged to repeat his Salah. If one is suffering from Waswash (insinuating thoughts from Satan), he should dismiss his doubt and consider that he has recited it. If this happens to be the first time he forgot whether he recited Al-Fatihah, he will have to recite it afresh. However, if such doubt takes place following the end of Salah, then it must be dismissed, as it falls under the category of Waswasah.

209- Ruling on Repeating Rukns in Salah several times

Q: Brother S. M. S from Jordon asks: Due to forgetfulness, lack of concentration and Waswasah (insinuating thoughts from Satan), I sometimes repeat one of the Rukns (integral pillars) of Salah (Prayer) more than one time; what should I do to get rid of this? May Allah reward you with the best.

A: We advise you to guard yourself against this and dismiss Waswasah, for if you do not, you will be obeying Satan. So, disregard this Waswasah and seek refuge with Allah from Satan when you experience this. You do not have to repeat the Rukns: recitation, Ruku` (bowing) and Sujud (prostration). Do not follow the insinuations of Satan. Just go on with your

(Part No. 7; Page No. 355)

Salah, taking into consideration that you performed the Rukn, according to your discretion. Do not follow the doubts Satan casts in your heart to tempt you to repeat the Rukn, thinking that you did not perform it. All this is considered acting in obedience to Satan. So, you should continue your Salah and overcome Satan's temptation until you finish your Salah.

210- Offering Salah While Thinking of Worldly Matters

Q: Many a time I think about worldly matters while offering Salah (Prayer). Does this affect the validity of my Salah?

A: Waswasah (insinuating thoughts from Satan) and inward thoughts during Salah will cause your Khushu` (the heart being submissively attuned to the act of worship) and reward to wane. You will only be rewarded for the parts of Salah of which you are attentive and your heart is present. Therefore, be keen to resist Waswasah and engagement in worldly thoughts and do your best to perform Salah consciously. Allah (Glorified be He) says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ In a Sahih (authentic) hadith,

(Part No. 7; Page No. 356)

the Prophet (peace be upon him) said, ﴾A servant shall only have from his Salah what he is fully conscious of.﴿ What is meant is that you should offer Salah with a thoughtful heart and a state of Khushu`. You should also resist Waswasah and inward thoughts that disturb your Salah.

Q: I hope your Eminence could find a solution to my problem. I lack concentration during Salah. I turn to Allah (Exalted be He) with love and Khushu`. I eagerly await the time of Salah and I seek refuge with Allah (Exalted be He) from Satan. Yet, I lose concentration in Salah once I remember worldly matters. Please guide me to what I should do, as I am terribly suffering from this disturbance very often.

A: We advise you to seek refuge with Allah (Exalted be He) from Satan. Whenever you start Salah and when you suffer

(Part No. 7; Page No. 357)

from distraction and Waswasah, you should spit to your left side three times, saying thrice: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]" and you will In sha'a-Allah (if Allah wills) be rid of this. The Prophet (peace be upon him) ordered some of his Companions to do so. When they did, they were relieved from this anxiety. All praise is due to Allah. You should eagerly seek refuge with Allah (Exalted be He) from Satan who is the enemy of Allah, you and all Muslims. When offering Salah, you should be strong against the enemy of Allah and should have a present heart when reciting the Qur'an and in all other acts of worship. When you encounter Waswasah, you should spit to your lift side thrice, even if you are in Salah, and say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim," and you will, In sha'a-Allah, be rid of all lack of concentration. This is what was done by `Uthman ibn Abu al-`As Al-Thaqafy following the advice of the Prophet (peace be upon him) and he found no evil after that.

211- Turning an Obligatory Prayer to a Supererogatory One When Fearing Mindfulness in its Offering

Q: What is the legal ruling on one who was offering an obligatory prayer and during the first or second Rak`ah (unit of Prayer) he felt that he was not observing it with complete mindfulness, and thus he intended it to be a superoregatory prayer?

(Part No. 7; Page No. 358)

Afterwards, he set out to offer the obligatory prayer.

A: A believer must guard against such Waswasah (insinuating thoughts from Satan). If one has entered into an obligatory prayer, for example, the Zhuhr (noon) Prayer or `Asr (afternoon) Prayer, then some Waswasah occurs to him, he should disregard it and continue with the prayer. If he succumbs to such insinuation, Satan will take advantage of this and distract him from his prayer. A Muslim should beware of yielding to the promptings of the self through such insinuation. When one feels such obsession, one is to say: "I seek refuge in Allah from the accursed Satan", and continue praying with concentration. They should complete their prayer disregarding such insinuations altogether, and dismissing them so that they do not open the way for the Satan to cause him evil.

212- Repeating Surah-tul-Fatihah During Prayer Fearing Lack of Concentration in its Recitation

Q: At times one may get distracted during the prayer and does not reflect on the meanings of Surah-tul-Fatihah while reciting it, remembering this only after finishing the recitation. Also, one is sometimes uncertain whether or not he has recited Al Fatihah, though one tries to concentrate on the prayer. In such a situation, is one required to repeat reciting this Surah in the prayer?

(Part No. 7; Page No. 359)

Is it permissible for one to do so? What should one do in this case ?

A: If this happens occasionally and the person doubts whether or not he has recited Al-Fatihah, he may read it one more time. But, if this occurs by way of Waswasah (insinuating thoughts from Satan) that often happens to him, he must disregard it, believing that he has already recited the Surah and does not need to repeat it. One has to give up such Waswasah and seek refuge in Allah [from the insinuations of Satan], as Satan spares no effort to spoil the good acts of man. So, if the uncertainty mentioned in the question takes place only occasionally, one may recite Al Fatihah one more time to be reassured of having read it. But, if this Waswasah is persistent, one must ignore it altogether, making sure that he has already recited it, and therefore, he does not have to repeat it. All praise be to Allah.

213- Having Waswasah About the Impurity of the Place of Prayer

Q: The questioner says that he has young brothers, and when he prays at home he often has doubt that the place where he offers prayer may be impure. What is your advice to him, Your Eminence ?

A: All grounds are generally considered pure, and so are the carpets covering them.

(Part No. 7; Page No. 360)

Therefore, it is permissible to pray on the ground and on the carpets, unless you are certain that there is some impurity on them. Floors and carpets are generally pure, even if young children play on them. There is nothing wrong in offering supererogatory prayers on them. As for the obligatory prayers, you are required to observe them in congregation with fellow Muslims in the mosque. However, it is best to have a special place at home for offering supererogatory prayers, or a special prayer mat that you keep away from impurity. Thus, you can be sure about the purity of the place where you pray. Otherwise, bear in mind that floors and carpets are essentially pure. All praise be to Allah.

214- Excessive Waswasah about Ablution Causing One to Miss the Time for Prayer

Q: A young woman asks: "I suffer from excessive Waswasah (insinuating thoughts from Satan) about my ablution. At times, I do not manage to observe the obligatory prayers at their prescribed time, as I abnormally spend so long time on performing ablution, from the time of Adhan (call to Prayer) until the end of the prayer time, and sometimes even after that. During ablution I doubt whether water has reached all the limbs which require washing, and so I keep rubbing my limbs to make sure that they are perfectly washed. I want to be like other people, so that I do not take such a long time performing ablution.

(Part No. 7; Page No. 361)

This problem extremely annoys me and my family. Please advise me on what to do, may Allah reward you.

A: This act is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); it is not permissible for you to act in this manner. In fact, it is a way of Satan's incitement, and Satan is the enemy of the believers who makes his way toward influencing them through casting doubts regarding acts of worship. He seeks to make busy them in unlawful obsessions, extremism, and exaggerations in matters of worship. Thus, you are required to perform ablution in the manner the Prophet (peace be upon him) and his companions would do. Five or ten minutes is sufficient time for doing this. If you have urinated or defecated, it is sufficient to wash your private parts with water until they become as pure as they were before urination and defecation. Alternatively, you may wipe them with tissue or other material three times, or as many times until the impurity is entirely removed. Then you are to rinse your mouth and nose three times with three handfuls of water, and it is sufficient to do this only once. Following this, wash your face three times; although once or twice is also sufficient. Then wash your hands up to the elbow three times, and it is sufficient to do this one or two times. You need not to rub your arms, as it is sufficient to wash them with water. You are to follow this by wiping your head and ears only once. Then you wash your feet up to the ankle once, twice or three times at maximum. This process takes five, six or eight minutes only.

(Part No. 7; Page No. 362)

As for taking a long time by rubbing your limbs, unjustifiable repetition and wasting water, this is an incitement from Satan. It is Munkar for which you must repent to Allah. You should beware of such wrongdoing, and instead, follow the easy simple way of performing ablution which Allah has prescribed its doing in only few minutes. May Allah help you get rid of such obsession and guide you to the right path.

215- Ways of Determining the Qiblah

Q: How can I determine the direction of the Qiblah (the direction faced for Prayer towards the Ka`bah) during the day and at night ?

A: There are various ways to do this according to one's knowledge and experience. One who has a compass can determine the Qiblah by use of it. If one does not know how to use a compass, he can observe the direction of sunrise and sunset. One who knows that the Ka`bah is southward from their country, he should face south while praying; if the Ka`bah is northward, they should face toward the north; if the Ka`bah is westward, they should face the west; and if the Ka`bah is eastward, they must pray toward the east. Also, simply knowing the four directions: north, south, east, and west points is sufficient in determining the Qiblah. If a person is in the East, they are to face the West, and conversely; if one

(Part No. 7; Page No. 363)

is in the North, he must face toward the South. If one's location is between these positions, one is to do their best to find out the direction of the Ka`bah. One may also consult fellow Muslims and collaborate with them to verify the direction of prayer, at night using astronomical calculations, and during the day by observing the sunrise and sunset. One may also use other ways of determining the Qiblah.

216- The Obligation of Consulting Knowledgeable Scholars when Differing over the Qiblah

Q: A month ago, a visitor came to our town, and when he came to pray in one of the mosques he said: "The direction of Qiblah (direction faced for Prayer towards the Ka`bah) you face in this mosque is incorrect." The people were astonished. When he brought a compass and used it to locate the direction we pray in, we found that the Qiblah used in the mosque is actually incorrect. In fact, this mosque was established nearly forty years ago. Some people deemed what this man did as mere falsehood, though he proved his claim to us. As a result, a group of people faced in the new direction as determined by the compass, while another group kept praying facing in the old direction. What is your advise to the people in this mosque? May Allah reward you.

(Part No. 7; Page No. 364)

A: We advise those who pray in this mosque to refer the matter to the scholars who are devout adherents to the Sunnah of the Prophet (peace be upon him) and are notable for their uprightness, knowledge, and merit. Such scholars can investigate this issue with the concerned officials in the Awqaf authority in order to determin the correct direction of the Qiblah. If the angle of declination in the correct Qiblah is slight, this can be overlooked. But, if the angle is great, the Qiblah of that mosque is to be corrected, and all unfounded opposition to the correction must be ignored. Hence, you are to refer the whole matter to the knowledgeable scholars and authorized officials in the Awqaf authority. If they decide that the Qiblah the people are facing is significantly askew from the correct direction, it is to be amended; but if the slant is slight, they may continue using the old Qiblah. The Prophet (peace be upon him) said about the direction of the Qiblah: ﴾Any direction that is between East and West can be regarded as a Qiblah.﴿ This is to say the approximate direction is sufficient, even if there is a slight slant from the exact point. So, the direction between the South and North is a Qiblah for places located between the East and West. Similarly, the direction between the East and West is the Qiblah for places located between the South and North, like the people of Madinah. Therefore, knowing the original direction is sufficient, [regardless of slight slants from it]. Thereupon, those located between the South and the North are to face the direction between East and West,

(Part No. 7; Page No. 365)

as the Prophet (peace be upon him) said in the above hadith reported by Abu Hurayrah. This means that knowing the right original direction is sufficient, even though there may be a slight slant from it. If there are some people who object to a certain Qiblah in a mosque, the matter should be referred to the scholars and concerned officials in the Awqaf authority to consider the case and see if any amendment in the direction of the Qiblah is to be made, should there be a large angle of inclination in the correct direction.

Q: If it is proved that the mosque has not been facing in the Qiblah, what is the legal ruling concerning the past prayers offered in this mosque ?

A: Those who observe prayer in that mosque should verify the correct Qiblah. The prayers that they have previously offered in that mosque are valid, though. There is no blame on them, as they observed prayers there collectively according to the Qiblah determined for them. As for now, they are to keep offering prayers until the recognized scholars in the country together with the concerned officials in the Awqaf authority verify the right direction for them. Only those scholars and officials are responsible to undertake the whole matter in this case.

217- Relying on a Compass in Determining the Qiblah

Q: What is the legal ruling on relying on a compass to determine the Qiblah (direction faced for Prayer towards the Ka`bah), Your Eminence ?

A: A compass is a good and useful instrument for determining directions. But it should be used by those with sufficient experience.

218- The prayers of One Who Realized that the Angle of the Qiblah in Mosque is Inaccurate

Q: The questioner A. 'A.A asks: We offered prayer at a mosque in our village for some years. But now we have found out that we were not facing the Qiblah (direction faced for Prayer towards the Ka`bah). The direction we were faced slanted to a great degree from the Qiblah. Are we required to repeat these prayers, noting that we prayed there for a long time? Please advise us on this matter.

A: There are some details to consider regarding this issue. If the angle is significantly great, you must repeat the prayers. However, if you were facing the Qiblah at an angle that was slightly slant to the right or north sides, you do not have to repeat them. Making up for the prayers in this case is inevitable, since the error was due to your negligence and carelessness in inquiring about the correct direction of prayer. This is why you must make up for these prayers.

Q: The questioner A. H. from Jeddah asks: We moved to a new flat

where we were facing in a certain direction during prayer believing that it was the correct direction. But then we found out that the Qiblah is to the right of the direction we were facing. Thereafter, we began facing in the correct direction. Are our previous prayers correct? Or do we have to repeat them ?

A: If the slant was slight, your prayers are correct. However, if the angle was significantly great, you must repeat the previous prayers.

219- A Traveler not Knowing the Qiblah and Facing a Wrong Direction During Prayer

Q: We traveled to an Islamic country. On arriving, we asked one of our neighbors, who is Muslim, about the direction of the Qiblah and she pointed to a certain direction toward which we offered prayer for a some time. However, when we traveled again one of our relatives verified the Qiblah by comparing it to a nearby mosque. Thus, we learnt that the direction we were facing in prayer was wrong. So, we began facing in the [new] direction which our relative pointed out to us. What is the legal ruling concerning our past prayers in the wrong direction, bearing in mind that we had asked about the Qiblah before we offered them? Are we required to repeat these prayers, and

(Part No. 7; Page No. 368)

is it permissible for us to do so at intervals? May Allah reward you.

A: If the case is as you say, you do not have to repeat these prayers. This is because you sought to find out the direction of the Qiblah by asking, and you prayed as you were guided. Thus, you are not required to repeat them. All praise be to Allah.

Q: Brother `A. `A. `A. from Bilad Zahran asks: A group of people were traveling, and prayer time has come up. Because they did not sight a mosque nearby them, they mistakenly began praying towards a wrong direction. While still offering prayer, someone called out informing them that they were facing a wrong direction. What exactly should they do in this situation? May Allah reward you.

A: If they could see that the information they have received is correct, they are to turn themselves toward the right direction and their prayer is valid. But, if they felt that the person is incorrect, having inferred and verified the right direction themselves, they are to continue with their prayer. In fact, the question at hand requires some consideration. If they have made an effort to verify the Qiblah and ensure its correctness, they are to continue with their prayer and complete it. Their prayer in this case is valid. However, if they believe that they are wrong, they are to turn themselves toward the Qiblah as advised and the prayer they have offered before the present one will remain correct. There is evidence for this, as a similar case occurred during the Prophet's lifetime. Once the people of Qibaa' were praying (facing the Qiblah of Al-Masjid Al-Aqsa [the Aqsa Mosque in Jerusalem]),

(Part No. 7; Page No. 369)

a man came and informed them that Allah's Messenger (peace be upon him) had changed the direction of Qiblah toward the Ka`bah. While still performing Salah facing toward the direction of Al-Sham (The Levant), they turned toward the Ka'bah and completed their prayer. The Prophet (peace be upon him) did not object to what they had done. Likewise, if one is in the desert and started offering prayer then has noticed that he was facing a wrong direction or someone has informed him he was wrong, he is required to turn toward the Qiblah and complete the prayer with the early part of it being correct.

If one had already finished the prayer and then was informed that he was facing a wrong direction during the prayer, this does not affect the correctness of his prayer; as long as he had done his best to infer and verify the Qiblah [before starting the prayer].

Q: Some people were traveling and darkness fell while they were in the desert. When the prayer time came up, they tried their best to determine the Qiblah, but they prayed toward the opposite direction without realizing this error. After finishing the prayer, they became aware of the correct direction, so should they repeat the prayer in this case? Please instruct us regarding this question, may Allah reward you.

A: It is obligatory on Muslims who are traveling to do their best to verify the Qiblah and recognize its signs when prayer is due. If they have made the necessary estimations in this respect and offered the prayer facing the direction they have determined, then, after finishing the prayer, found out that it was the wrong direction, they do not have to repeat the prayer. Allah says:

(Part No. 7; Page No. 370)

﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah also says: ﴾Allâh burdens not a person beyond his scope.﴿ Also: ﴾Our Lord! Punish us not if we forget or fall into error﴿ If one is in a populated place, they must ask the local people and not try to infer the Qiblah on their own. While traveling, if one had tried to verify and determine the Qiblah and offered prayer only to find out later that he faced the wrong direction, this will not affect the validity of one's prayer. However, if one became aware of their mistake during the prayer, one is to turn toward the correct direction while still in the prayer and he need not repeat the part of prayer he has offered before turning toward the Qiblah. May Allah grant us success!

220- Offering Prayer in the Darkness

Q: Is it permissible to pray in the darkness while at home, or is it required to pray with the light on?

A: It is permissible to pray in the darkness if one is sure of the direction of the Qiblah and he faces toward it. There is nothing wrong in offering prayer in the dark. The existence of light is not a condition for offering prayer. One may pray in the light or in the darkness, so long as one

(Part No. 7; Page No. 371)

is sure of the direction of the Qiblah and does not need light to determine it. Hence, there is no condition with regard to praying in a place that is dark or lit. One's prayer is correct whether it is offered in the light or the darkness, provided that one is facing the Qiblah.

Q: Is it permissible to offer prayer in the darkness ?

A: Yes, it is permissible to pray in a dark place. The Prophet (peace be upon him) would offer prayer in his room where there were no lamps.

221- Inability to Determine the Qiblah for Some Reason

Q: A woman mentions that when she got married her conditions changed, and her life became confusing to the extent that she cannot determine the direction of the Qiblah in her home. She sees the North to be the West and vice versa. She asks your Eminence what can she do, especially because when she goes to a neighbor's house, she finds herself able to recognize the correct direction of the Qiblah. However, this is not the case when she returns home?

A: A: She has to do her best to know the direction of the Qiblah with the help of her husband or her knowledgeable sisters.

(Part No. 7; Page No. 372)

What the questioner experiences is a temporary condition and insinuations of Satan, which we beseech Allah to deliver you from its evil, God's willing. She should seek refuge in Allah from Satan, and always recite: "I seek refuge in Allah from the accursed Satan." She should also implore Allah to cure and deliver her from this condition. By seeking the help of her husband, Muslim sisters, her father - if he is alive - or other good people, such uncertainty will be removed, inshallah, and stability and reassurance will return to her life. It is important for her also to supplicate Allah to deliver her from this temporary affliction and restore her to her full power of reason and understanding.

222- Declaring One's Intention Before Offering Prayer

Q: What is the legal ruling on declaring one's intention before offering Salah, such as saying: "I intend to perform the obligatory Zhuhr (noon) prayer as four Rak`ahs (units of Prayer)" upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" when starting Prayer) ?

A: Declaring the intention to pray loudly is Bid`ah (innovation in Islam) which is unlawful. Muslims are to keep their intentions of offering the obligatory daily prayers (i.e., the Zhuhr, `Asr (afternoon), Maghrib (sunset), `Isha' (night) and Fajr (dawn) Prayers) in their hearts without expressing them in words like saying: "I intend to offer such-and-such Prayer". Neither the Prophet (peace be upon him), nor his companions (may Allah be pleased with them) ever did this. Therefore, pronouncing the intention of offering a certain prayer is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

(Part No. 7; Page No. 373)

Intentions to perform acts of worship are to be kept in one's mind, except for Hajj and `Umrah in which Muslims are required to declare their intentions, saying: "I intend to make 'Umrah or Hajj" upon entering the state of Ihram (ceremonial state for Hajj and `Umrah). Thus, in acts of worship other than Hajj and `Umrah, Muslims are to keep their intentions in their hearts without expressing them aloud.

Q: The questioner asks: Is it permissible to audibly declare one's intention when offering Prayer ?

A: Declaring the intention of prayer aloud is unlawful; rather, it is a Bid`ah (innovation in religion). If one intends to pray, he should not say: "I intend to offer such and such prayer", nor is one to say on performing Tawaf (circumambulation around the Ka`bah) or Sa`y (going between Safa and Marwah during Hajj and `Umrah) "I have intended to perform Tawaf or Sa`y". This is because intention stems from a person's mind. Acts are judged by their intentions, and intention projects from the heart. Therefore, it is not permissible to express it in words with regard to acts of worship. What some scholars view regarding the permissibility of declaring intentions aloud has no basis; in fact it is a wrong opinion. What is lawful in this regard is to have the intention in your heart. For example, when one proceeds to perform ablution, this indicates one's intent to preform ablution. Similarly, when one proceeds to pray, his very act expresses the intent of one's mind; and when one heads to the Ka`bah to perform Tawaf, this means one has already intended to do so, and so is the case with performing Sa`y. One does not have to articulate the intention to perform these acts by saying: "I intend to do such and such act."

Q: We heard that the intention of offering prayer is to be formed in one's heart, and that it is not lawful to declare it aloud.

(Part No. 7; Page No. 374)

The question here is: When I face the Qiblah (direction faced for Prayer towards the Ka`bah) to offer prayer, should I declare my intention inaudibly and then say Takbirat-ul-

Ihram, or are the acts of ablution, standing for prayer, and facing the Qiblah considered by themselves an expression of the intention to offer the prayer, and so I do not have to inwardly formulate it, but I directly say Takbirat-ul-Ihram? Please instruct me, may Allah reward you.

A: The steps you take in preparation for prayer, Zhuhr, `Asr, Maghrib, or other prayers, as you mentioned are sufficient in this respect and you need not to utter the intention inwardly upon saying Takbirat-ul-Ihram. You have gone to the mosque, waited for the prayer, and rose up to offer it on hearing the Iqamah (call to start the Prayer). This is sufficient with regard to forming your intention. This, in fact, is what is meant by intention, and there is no need for doing anything else in this respect. As for what some people do of declaring it loudly by saying: "I intend to offer such and such prayer as Imam or as a follower of an Imam... etc. ", this is baseless. It is, rather, an innovation in Islam, according to the more correct of the two opinions maintained by scholars. Allah's Messenger (peace be upon him) never declared the intention to offer prayer loudly, nor did his companions (may Allah be pleased with them) or the Tabi`un (Followers, the generation after the Companions of the Prophet). What is permissible for the believer regarding this is to hold intention in their heart. A Muslim's going to the mosque, waiting for the prayer, and standing to offer it on hearing the Iqamah

(Part No. 7; Page No. 375)

are all considered an expression of their intention. Therefore, there is no need to utter it audibly or inaudibly.

Q: What is the legal ruling on declaring the intention of offering prayer loudly, such as saying, " 'I intend to offer the supererogatory prayer of the Fajr (Dawn) Prayer', or, 'I intend to offer such obligatory prayer'"? May Allah reward you.

A: Declaring one's intention to pray loudly has no grounds in Shari`ah (Islamic law); it is rather an innovation in Islam. The Prophet (peace be upon him) stated: ("Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.") Neither the Prophet (peace be upon him), nor his companions ever pronounced their intentions to pray. Intentions are to be held in one's heart. One is to form in one's heart the intention to offer prayer, fasting, ablution, ...etc, and - all praise be to Allah - this is sufficient. You do not have to pronounce it loudly by saying, for instance, "I intend to pray such and such prayer", or "I intend to perform ablution, or circumambulate the Ka`bah, or observe fasting, ...etc.". The intention is borne in the heart.

Q: The questioner S. M. from Yemen asks: What is the opinion of scholars on the people who audibly declare their intention when performing acts of worship, especially fasting and prayer? Some say when proceeding to offer prayer: "I intend to offer such and such obligatory prayer.

(Part No. 7; Page No. 376)

Allahu Akbar [Allah is the Greatest]"? Is the declaration of one's intention audibly reported to have been observed by the Prophet (peace be upon him) ?

A: Declaring the intention when performing acts of worship is an innovation in Islam. Muslims are to hold intentions for performing acts of worship in their hearts - and all praise be to Allah. When a Muslim stands with the intention to offer prayer, it suffices to say: "Allahu Akbar [Allah is the Greatest]", not "I intend to offer such and such prayer", and so is the case when performing Tawaf. If one stands to offer the Zhuhr Prayer, for instance, one should only say: "Allahu Akbar" intending in one's heart to offer that pray. This is also the case with the `Asr prayer and Maghrib prayer, ...etc.

223- Meaning of having intention

Q: I heard that it is not permissible to audibly declare one's intention to offer Salah (Prayer); though one should have it. What is the meaning of having intention? Does this mean to say it inwardly within myself?

A: Having intention means that upon standing to offer Salah, Zhuhr(Noon), `Asr (Afternoon) or Maghrib (Sunset) Prayers, for example, one should be intending in one's heart the performance of such Salahs. If one wants to fast on a specific day, they are to have this in the heart the night preceding the day of the fast. One should not say: "I intend to fast on such and such day." Having the intention to observe Sawm (Fast) in one's heart is sufficient. The same is true in the case of Salah, the act of standing for Zhuhr or `Asr Prayers, for instance, is sufficient. One need not audibly to say:

(Part No. 7; Page No. 377)

"I intend to offer such and such Salah," as some people do. Uttering the intention when performing an act of worship loudly is a Bid`ah (innovation in religion).

224- Expression of Intention When Offering Prayer?

Q: The questioner asks: Is it permissible to audibly declare one's intention when offering prayer? And if this is not permissible, how should it be expressed ?

A: Intentions are to be formed and held in the heart. The intention to offer the Zhuhr (noon), `Asr (afternoon), or Maghrib (sunset) prayers, for example, is held in one's heart. It is not lawful to to pronounce it audibly; that is, one is not to audibly say : "I intend to offer such and such prayer". This is not permissible; it is an innovation in Islam. One is, rather, to have in one's heart the intention to offer an obligatory prayer, such as the Zhuhr, `Asr, and Maghrib; or even a supererogatory prayer like Salat-ul-Duha (supererogatory Prayer after sunrise), the Sunnah Ratibah (supererogatory Prayer performed on a regular basis) or the Witr (prayer with an odd number of units). Acts are judged according to one's intention in doing them, and the intention originate in the doer's heart.

225- Declaring the Intention to Offer Prayer, as Imam or a Munfarid

Q: Some people have some odd habits which we do not know if they are truly part of Islam or are simply Bid`ah (innovation in Islam). For example, in some rural areas, some people say before Takbirat-ul-Ihram (saying: "Allahu Akbar" upon starting Prayer): "I intend to offer the Zhuhr (Noon) Prayer [for instance,] as a follower in a congregational prayer, or as an Imam of the obligatory prayer to be offered at this time", ...etc.;

(Part No. 7; Page No. 378)

they say this with a loud voice that worshippers standing beside them can hear it. Please, instruct us about this, may Allah reward you.

A: Such declaration of intention has no basis in Islam and unlawful. It is an innovation that is adopted by some people, though some contemporary scholars believe in its permissibility. The correct practice is not to utter it aloud, but, rather, to hold it in one's heart. Neither the Prophet (peace be upon him), nor any of his companions (may Allah be pleased with them), or the eminent Imams of the early centuries of Islam had ever practiced this. No one should say upon standing for prayer: "I intend to offer the Zhuhr, `Asr (afternoon), Maghrib (sunset), `Isha' (night), or Fajr (dawn) prayer as an Imam, a follower, or Munfarid (person offering Prayer individually)." Declaring the intention audibly is not permissible. The Prophet (peace be upon him) stated in a Hadith Sahih (authentic Hadith): ("Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.") He (peace be upon him) also said: ("Whoever introduces anything into this affair of ours (Islam) that is not part of it will have it rejected.") He (peace be upon him) used to say in the Friday Khutbah (sermon): (After expressing gratitude to Allah,

(Part No. 7; Page No. 379)

The best speech is Allah's Book; the best guidance is that of [Prophet] Muhammad (peace be upon him); the most evil of affairs are newly invented matters, and every innovation is a deviation from the right path.) So, I advise all my Muslim brothers and sisters throughout the world not to audibly declare their intentions upon standing to offer prayer. This practice has no basis in Islam. Standing for prayer is in itself an expression of one's intention to perform it. When proceeding to pray after hearing the Iqamah (call to start prayer), this itself is an expression of one's intention. So is the case when standing to offer a supererogatory prayer, such as Salat-ul-Duha (supererogatory Prayer after sunrise), the Tahajjud (optional late night Prayer), or Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet), because one stands for prayer with the intention of offering it. The intention is thus formed and there is no need to utter it aloud when offering prayer at the mosque or at home; neither as Munfarid (person offering Prayer individually) nor with an Imam. The Imam also must not audibly express the intention to pray. May Allah help all Muslims to follow the Sunnah (whatever is reported from the Prophet) and adhere to it.

226- Verbal Declaration of Intention When Offering Prayer

Q: When standing for offering prayer, I say: "I intend to offer the obligatory Fajr prayer", for example. "Allahu Akbar [Allah is the Greatest]", then I recite the opening supplication. However, I heard in your program "Light on the Way" that it is not permissible to audibly say: "I intend to offer such and such obligatory prayer".

(Part No. 7; Page No. 380)

Is what I heard right? Or have I misunderstood your saying? Would you please explain this matter to me? May Allah grant you success.

A: Yes, brother; the intention is to be formed and held in the heart. It is not lawful, for instance, to say: "I intend to offer as an Imam or as a follower such and such prayer; the Zhuhr (Noon) prayer with four rak`ahs (units of prayer), or the Maghrib (sunset) prayer with three rak`ahs, or the Fajr (dawn prayer) with two rak`ahs". It is sufficient to only hold this intention in the heart. There is no need to declare the intention of prayer aloud. The same is true with regard to Tawaf (circumambulation of the Ka`bah during Hajj and `Umrah) and ablution. Uttering the intention in this way has no basis in Islam. The intention is to be in the heart. The Prophet (peace be upon him) said: ﴾Acts are judged by one's intention and every person will get the reward according to what one has intended.﴿ Neither the Prophet (peace be upon him), nor his companions or the early knowledgeable Imams would declare their intentions for prayer aloud. When any of them stood for prayer, they would merely say: "Allahu Akbar", not "I intend to offer such and such prayer". Declaring intention aloud is Bid`ah (innovation in Islam), as the Prophet (peace be upon him) stated: ﴾Whoever performs an action which is not in accordance with this affair of ours (Islam)

(Part No. 7; Page No. 381)

will have it rejected.”﴿ Based on this hadith, and because the Prophet (peace be upon him) never declared his intention aloud for prayer, whoever utters their intention for prayer aloud will have it rejected. The Prophet (peace be upon him) also said: ﴾Whoever introduces something into this affair of ours (Islam) that is not of part of it will have it rejected.﴿ He (peace be upon him) also said: ﴾The most evil of affairs [of religion] are innovations, and each innovation is a deviation from the right path.﴿ Accordingly, you, brother, have to keep the intention in your heart. When you set out to offer prayer, it is sufficient to have this intention in you heart. This applies to all prayers, the Zhuhr; `Asr, Maghrib, `Isha', Fajr, Friday, `Eid, or supererogatory prayers, such as Salat-ul-Duha (supererogatory Prayer after sunrise) or Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet). In all such prayers, it is sufficient to keep the intention in your heart. The steps you take for preparing yourself for the prayer are in themselves sufficient expression of your intention. This applies also when one intends to observe fasting, perform ablution, Ghusl (bath following major ceremonial impurity), Tawaf, or Sa`i (going between Safa and Marwa during Hajj and `Umrah). The intention is to be kept in the heart, without having to express it verbally, for pronouncing it is an innovation in Islam.

227- Verbal Declaration of the Name and Number of the Rak`ahs of a Prayer

Q: When one stands to offer a prayer, is it permissible to mention the name of the prayer and the number of its rak`ahs (units of prayer)?

(Part No. 7; Page No. 382)

Or, is it sufficient to proceed with the prayer just after saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) ?

A: It is sufficient to say: "Allahu Akbar "- all praise be to Allah. Saying: "I intend to offer such and such prayer with such and such (number of) rak`ahs" is a Bid`ah (innovation in Islam) that has no basis in Islam. This was not the practice of the Prophet (peace be upon) nor his companions (may Allah be pleased with them); it is an innovation which people have introduced. It is sufficient for believer to hold the intention in the heart when he prepares himself for any prayer: the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night), Duha (supererogatory prayer performed after sunrise), Istikharah (prayer for guidance), Kusuf (prayer on a solar eclipse), ...etc. Holding the intention in one's heart is sufficient in this regard- all praise be to Allah. The Prophet (peace be upon him) said: ﴿Acts are judged by one's intentions and everyone will be rewarded according to what they intend.﴾ All intentions originate in the heart. The Prophet (peace be upon him) also said: ﴿Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected."﴾ Declaring intentions aloud was never an act conforming to the Prophet's Sunnah. Statements like : "I intend to offer such and such prayer", "I intend to perform ablution", or "I intend to perform Tawaf (circumambulation of the Ka`bah)" are all baseless in Islam.

(Part No. 7; Page No. 383)

228- Verbal Declaration of the Intention of Offering a Sunnah Prayer

Q: Regarding Sunnah (supererogatory) prayers, is it wrong to say: "I intend to offer the Sunnah prayer that was observed by Allah's Messenger to draw closer to Allah (Exalted be He)" ?

A: It is Bid`ah (innovation in Islam) to say so. You are to hold the intention to offer prayer, the obligation which Allah and His Messenger had ordained, in your heart. It is not permissible to say: "I intend to offer such and such prayer". Instead, you are to proceed with the prayer directly. Declaring the intention aloud is a Bid`ah. There is nothing reported which indicates that this was a practice of the Prophet (peace be upon him) or any of his companions. True success lies in following in their footsteps and adhering to their way of life.

(Part No. 7; Page No. 384)

(Part No. 7; Page No. 385)

Part Seven is complete, and all praise be to Allah.

Part Eight will follow, In sha'a-Allah (if Allah wills),

Section Three of the Ritual of Prayer,

starting with the Chapter of "The Description of Prayer".